



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ALLAH

The Divine Name of the Creator

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ALLAH

The Divine Name of the Creator

لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١١٠﴾ فَلَمَّا أَتَاهَا نُودِيَ يَمْؤُسَىٰ ﴿١١١﴾
إِنِّي أَنَا اللَّهُ

When he came (towards the burning Bush) Moses was called:

I am Allah there is no deity except Me, Worship Me and establish Prayers for My Remembrance.

ALLAH calling on Moses after he sees the Burning Bush Quran Surah Ta'ha Verses 11-14

The Prophet Jesus (Isa AS) called on the Divine Name Allah in his own tongue in Aramaic, calling upon Him as Allaha (Aramaic Name of God).

The Jews and the Christians during the lifetime of our Prophet Mohammed (SAW) called the Creator Allah in the Hedjaz where they lived near Mecca and Medina.

The Arabic Christian Bible uses the Name of the Creator Allah in Arabic, and no other Name is used in this Arabic Bible then the Name of Allah for the Creator. Clearly the Christian Bible in Arabic was written prior to the advent of Islam. There is no other Name in Arabic to give to the Creator other then Allah. I have displayed in the Appendix below a Copy of the Arabic Bible, both the Old Testament and the New Testament. In the Old Testament, I have displayed the First book of Genesis in Arabic, with the Divine Name Allah underlined in red. I have also displayed the New Testament in Arabic in the Appendix, Mathew Chapter 3, and underlined Mathew 3.9 which is also referred to below in the Aramaic section. The Arabic Mathew 3.9 shows the Name of the Divine Allah in the Arabic Bible (see Appendix).

There is absolutely no reason for Christian Arabs to use the Divine Name Allah if they did not truly believe and know Allah as the Supreme Creator and Divinity. Christian Arabs preceded Islam and Islamic Arabic. So there is no reason to believe or to consider that the Christian Arabs borrowed the Divine Name Allah from Islam. This proves beyond any reasonable doubt, that the Name of the Divine Creator in Arabic is Allah, both for Moslems and Christians, and it is the Most Ancient Name. If you attend any Christian Arab Church in the Middle East , you will hear and begin to realize that the Divine Creator Name is Allah, you will hear this Divine Name in the Churches and the Mosques.

Allah is not a composite of Al ilah, as some western scholars suggest. If that was the case then the Muslim Shahada would be rendered meaningless.

أشهد أن لا إله إلا الله و أشهد أن محمد رسول الله

In the Shahada above, first there is the Negation of the existence of an ilah, I declare that there is No Ilah. An ilah is a pagan non existent deity, a virtual deity, an illusory deity, created by the demonic illusion and delusion of Paganism and Polytheism to subvert the Sons and daughters of Adam in their Submission to the One Creator Allah. ilah is a dark negative centrifugal virtual force which has no reality by itself and no existence except by the permission of the Creator Allah, which attempts to bind man to the outer material virtual reality and to try and forget the Call to the Submission to Allah the Creator (Islam) and to the One and only Reality.

14. he (Iblis, Satan) said: Reprieve me till the day when they are raised (from the dead).15. Allah said: Lo! thou art of those reprieved.16. he (Iblis) said : Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path.17. Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee).18. Allah said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you.
Quran Surah 7 Al A'raf Verse 14-18

قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ

الْمُنْظَرِينَ ﴿١٥﴾ قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَا تَجِدُنَهُمْ
مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ
﴿١٧﴾ قَالَ أَخْرِجْ مِنْهَا مَذْذُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

The Second part of the Shahada, confirms that Only Allah is Self the Existent Reality worthy of Submission to and Adoration. Secondly we will see later that the Name of the Creator Allah is the Unique Name of the Creator, with no plural, masculine or feminine aspect, Unique, One.

The fact that Allah is in the Quran, Arabic Christian Bible, Aramaic Bible (Allaha), Hebrew Bible , Elohim (Allahum), gives complete proof of the Unity of the Name of the Creator Allah amongst the Monotheistic Religions and the Prophets. There is no Name under Heaven or Earth by which the Creator is called other than Allah, the most beautiful and Majestic Name in Creation.

This document gives proof of the above statements in the following pages.

ALLAH IN THE HEBREW BIBLE ELOHIM – ALLAHUM (اَللّٰهُم) and CHRISTIAN BIBLE

In the Hebrew Bible (also known as the Torah , the Five books of Moses) Allah calls upon Moses in the same way as the above Verse in the Quran (Surah Ta'ha) انا الله

Torah (Hebrew Bible) :
ELOHIM(ALLAHUM) CALLS ON Moses.

6 And he said, I am the ELOHIM(Allahum) of thy father, the ELOHIM(Allahum) of Abraham, and the ELOHIM(Allahum) of Isaac, and the ELOHIM(Allahum) of Jacob; and Moses turned away his face, for he was afraid to gaze at ELOHIM(Allahum). Exodus 3.6

*The Hebrew Bible which is also known as the Old Testament is composed of the Five Books of Moses (The Torah) and other books which were the testament of other smaller and less well known prophets , such as Daniel, Jeremiah, Samuel ,Ezra Micah, which came after Moses. They were prophets and not messenger with a Divine Book. The Torah was only revealed to Moses. These prophets came after Moses . However the Torah is only the Five Books of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) which make up the first five books of the Hebrew Bible or the old Testament. What is known as the Bible is composed of the Hebrew Bible or the Old Testament , which is the first half and the New Testament which is the second half and covers the period , the time and the sayings of Jesus (PBU). There is however controversy on whether the Torah was actually written by Moses – see the Documentary Hypothesis in this document. This hypothesis is based on scientific textual analysis over the last 200 years , and states that the Torah was written by two different factions or scribes, the Elohim faction and the Yahweh faction, synonymous with the split in the Beni Israel into the Northern Kingdom (Elohim faction) and the Southern Kingdom of Judah (the Yahweh faction). The existing Torah is probably transcription of the Original Torah of Moses which was Orally propagated from generation to generation of scribes.

Allah is the most ancient Name of the Creator. Allah was known to all the Prophets from Adam(AS) , to Enoch(Idris)(AS),Noah(AS),Abraham(AS),Lot(AS),Ishmael(AS),Isaac(AS),Jacob(AS),Moses(AS), David(AS), Solomon(AS), Jesus(AS), John (Yahya)(AS), and Prophet Mohammed (SAW), the Seal of the Prophets. The Hebrew Bible also known as the Old Testament, confirms the use of the name Elohim for the Divine Creator, which transcribes to

Arabic letter by letter as Allahum (**اللَّهُم**). Allahum is used in the Quran as a calling to Allah by His Name, extensively in Islamic Dua and in Wudhu (ablution) before Salat (Islamic Prayers).

ALLAH IN HEBREW BIBLE-ELOHIM (**אלהים)**

Let us first start with the Hebrew Bible, the Torah also known as the *Pentateuch* which was revealed to the Prophet Moses circa 1200 BC at Mount Sinai.

The Hebrew Bible has the following Names associated with the Divine Creator:

ELOHIM	Occurs 2578 in the Torah
ELOAH	Occurs 57 in the Torah
EL	Occurs 300 in the Torah
YHWH	Occurs 6828 in the Torah.

ELOHIM: **אלהים**

One of the most Frequent Names of God in the Old Testament is ELOHIM. Elohim occurs 2578 times in the Hebrew Bible.

Commentators have suggested that Elohim is derived from Eloah which is also written in the Hebrew Bible but with significantly less frequency (57x). Eloah is equivalent to ilah in Arabic and elah in Aramaic. However Elohim is not derived from Eloah as the generally accepted view is (that Elohim is the plural majesty of Eloah) but infact is the Divine Name of

Allah . In Arabic Elohim, as will be shown below, transcribes letter by letter from Hebrew to Arabic to Allahum (**اللَّهُم**)

). Allahum is used in the Quran, with significantly less frequency then the Divine Name Allah , however there are Verses in the Quran listed below where Allahum is written.

The relationship between ELOHIM and Allah , the Divine Name, can be seen clearly when the Hebrew Letters of Elohim are transcribed into their Arabic equivalent. The first letter of Elohim, is Aleph, which is either pronounced as a: or e:. The same alpeh in Arabic is also pronounced as a: or e:

א This is Aleph in Hebrew the first letter of the Hebrew alphabet and the first letter of Elohim.

أ This is the Arabic Aleph , first letter of the Arabic alphabet equivalent to the Hebrew Aleph.

ל This is the second letter of Elohim, the Hebrew Letter lamda or L.

ل This is Arabic Letter lamda, L.

ה This is the Hebrew Letter Ha Euivalent to the Arabic Letter ه

ו This is the Hebrew letter Waw Equivalent to the Arabic vowel waw ,

מ This is the Hebrew Letter Mem Equivalent to the Arabic Letter م

Elohim in Hebrew is Trasccribed in Arabic letter by letter to the following Word:

الله

Note the following, the Waw is set upon the Ha in Arabic, and that in Arabic we use two LLs instead of one L.

We have demonstrated above that Elohim in Hebrew Transcribes to Allahum in Arabic, with the Aleph sounded as Aa in this case.

We know that Allahum (الله) is used in the Quran as a Special pronunciation of the Divine

Name Allah. I have cited below a Verse from the Quran, from Surah 5 Al Ma'ida , Verse 114 with the English translation (Pickthall). Allahum is rendered in the Translation as O Allah. Allahum is a special way to address Allah using His Divine Name Allah with a meem attached to it , Allahum. I

have cited below 5 verses in the Quran where Allahum (الله) is used. Allahum is also used to

address Allah in Duah (Duah is Supplication to Allah used by Muslims for various situations and circumstances in their lives, be it to Glorify Him, for Spiritual reasons , the attainment of health, or wealth , protection against evil , and protection against major impediments in their lives, protection of their family) and when Muslims do Wudhu (ablution) before Prayers (Salat). A Muslim must be in Wadhu, a state of spiritual purity before prayers, and this is normally carried out by abolution with water and by the reciting of the Shada, the declartion of Faith in Islam and certain perscribed verses such as the ones below.

Allahum in a Quranic Verse (اللَّهُم) :

مِنَ الشَّاهِدِينَ ﴿١١٤﴾ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۖ وَآرْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٥﴾ قَالَ اللَّهُ

Al Maida Verse 114

114. Jesus, son of Mary, said: O Allah (Allahum), Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for Us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers -Al Maida Verse 114 – Pickthall.

ALLAHUM اللَّهُم DURING WUDHU (Ablution) BEFORE SALAT (Prayers)

BEFORE WUDHU اللَّهُم

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي

AFTER WUDHU اللَّهُم

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

ALLAHUM in Dua (Supplications):

Below is a short list of Dua starting with Allahum. This list is by no means a Comprehensive list , only a sample list. I have placed Dua's with the calling to Allah (Allahum) in an Appendix at the end of this document. Only one Dua is shown below, the Dua after Adhan (call to Prayers).

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ
الْقَائِمَةِ اَتِ مُحَمَّدٍ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَاَبْعَثْهُ
مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ اِنَّكَ لَا تُخْلِفُ
الْمِيْعَادَ

ELOHIM- ALLAHUM (اَللّٰهُمَّ)

The following Verses in the Quran use the Divine Name , Allahum. The English translation is by Pickthall:

اَللّٰهُمَّ

Verse 3.26

لَا يُظْلَمُونَ ﴿٢٦﴾ قُلِ اَللّٰهُمَّ مَلِكِ اَلْمَلِكِ تُؤْتِي اَلْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ اَلْمَلِكَ
مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٧﴾

26. Say: O

Allah(Allahum)! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things.

Verse 5.114

مِّنَ الشَّاهِدِينَ ﴿١١٤﴾ قَالَ عِيسَى ابْنُ مَرْيَمَ اَللّٰهُمَّ رَبَّنَا اَنْزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ
تَكُوْنُ لَنَا عِيْدًا لِأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ وَاَرْزُقْنَا وَاَنْتَ خَيْرُ الرَّزٰقِيْنَ ﴿١١٥﴾ قَالَ اَللّٰهُ

114. Jesus, son

of Mary, said: O Allah (Allahum), Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for Us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers

Verse 8.32

إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٣٢﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذِهِ حَقًّا مِنْ عِنْدِكَ فَامْطُرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٣﴾ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ

32. And when they said: O Allah (Allahum)! If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom!

Verse 10.10

تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّتِ النَّعِيمِ ﴿٣٤﴾ دَعَوْنَهُمْ فِيهَا سُبْحَنَكَ اللَّهُمَّ وَخَجِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَانَهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٥﴾

10. Their prayer therein will be: Glory be to Thee, O Allah (Allahum)! and their greeting therein will be : Peace. And the conclusion of their prayer will be : Praise be to Allah, Lord of the Worlds!

Verse 39.46

﴿٣٦﴾ قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٣٧﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا

46. Say: O Allah (Allahum) ! Creator of the heavens and the earth! Knower of the invisible and the visible! Thou wilt judge between Thy slaves concerning that wherein they used to differ.

The First Book of Genesis, testify directly that the Name of the Creator is Elohim.

If we look at the Beginning of the Old Testament, Genesis, the first Book of the Torah or the Five Books of Moses (also known as the Pentateuch) , we Read the following in Hebrew, transliteration into Hebrew English characters and the translation into English:

Genesis 1.2

בְּהָאֲרֶץ הָיְתָה תוֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם
וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

2. w'ha'arets hay'thah thohu wabohu w'choshek `al-p'ney th'hom
w'Ruach 'Elohim m'rachepheth `al-p'ney hamayim.

Gen1:2 The earth was without form and void, and darkness was over the surface of the deep, and the Spirit of Elohim was moving over the surface of the waters.

The complete first book of Genesis used the Name Elohim for the Creator. No other Name is used. I have transcribed the Complete First Book of Genesis below in the Appendix and it can be seen that the 31 verses of the First Book all use the Name Elohim. I have only shown the second Verse above to illustrate the point.

ELOAH אֱלֹהִים "mighty, powerful One"

The word *Eloah* is made up of four letters , Aleph, Lamda, Waw and Ha and appears 57 times in the ,*Hebrew Bible*, primarily in more poetic passages. The name is equivalent to the Arabic (*Ilah*) and in Aramaic ([Elah](#)).

Eloah in Hebrew transcribes to ilah in Arabic as shown below that is Alpeh, Lamda, Waw, Ha. The Waw is the Vowel on top of the Lamda.

إِلَٰه

أشهد أن لا إله إلا الله و أشهد أن محمد رسول الله

The Shahada in Arabic above declares that there is No ilah Except Allah and Mohammed in His Messenger.

This negation of any god or Divinity except Allah is the most important aspect of Islam. The reason why in Arabic we have the word ilah, إله is very simple. The Pagan Arabs and the Pagans before them in the Middle East (Canaan , Philistine, Babylon, Egypt) insisted on associating other so called "gods" or ilah's with Allah, which is known as Shirk in Islam. Shirk is the most heinous of crimes that a human being can commit in his life in associating other beings or deities with Allah. That is why the Islamic Shahada (declaration of Faith which all Muslims have to recite) starts by negating the existence of other ilah by declaring That there is No ilah, Except the One and Only Divine Creator Allah.

EL: אֵל

EL (occurs 300 times in Hebrew Bible)

The Hebrew Bible also use EL which is the short form of Eloah as the Name of God , normally with other attributes such as:

El 'Elyon ("most high God"), El Shaddai ("God Almighty"), El 'Olam ("everlasting God"), El Hai ("living God"), El Ro'i ("God of seeing"), El Elohe Israel ("God, the God of Israel"), El Gibbor ("Hero God").The word El (אֵל) appears in Assyrian (ilu) and Phoenician, as well as in Hebrew, as an ordinary name of God. Jewish Encyclopedia

El is associated with Paganism , it is certainly the short form of Eloah and is probably equivalent to ilah in Arabic and Elah in Aramaic. EL is not in any way representative of the Divine Name , but is used primarily to indicate a Pagan identity such as ilah. El is obscure in ancient history and is probably some form of corruption of the true identity of the Divine Name by the Pagans in the Middle Eastern region as it closely connects to the form ilah.

In Akkadian , ilu and its plural ilanu is used to define a deity. It is highly likely that the Phoenicians and the Canaanites also used a similar root word through the use of EL. However, the Canaanites and the Phoenicians were Pagan worshipers and attributed to Allah sons and daughters in a similar fashion to the Arabs before Islam. In fact EL

was the Head of a Pantheon in the Canaanite religion. El was also the Head of the Pantheon in the Ugarit religion. Ugarit was a city discovered in present day Syria. It may well be that El which was written in cuneiform on clay tablets , may have a pronunciation other than El, as we are uncertain how the name El was pronounced. Was it pronounced as Elu, Ilu or probably a form of ilah, we do not know. It certainly has some resemblance to the word ilah in Arabic.

YHWH יהוה

Of the names of God in the Old Testament, that which occurs most frequently (6,823 times) is the so-called Tetragrammaton, Yhwh (יהוה), the distinctive personal name of the God of Israel. This name is commonly represented in modern translations by the form "Jehovah," which, however, is a philological impossibility. Jewish Encyclopedia.

YHWH יהוה

This section on Yahweh is dealt with in details under the section Polytheism in Israel. YHWH is the name of an ancient desert Pagan god which the Tribe of Judah adopted as their god after the breakup of the Kingdom of Israel into two kingdoms, the Northern Kingdom of Israel and the Southern Kingdom of Judah, after the death of King Solomon. The Northern Kingdom of Israel kept on the worship of the One God of Israel, Elohim, while the Southern Kingdom of Judah followed the worship of the Pagan desert god , Yahweh, written in Hebrew as the Tetragram (4 Letter Word) YHWH which is extensively used in Western Magic and the Occult.

WHO IS YAHWEH (YHWH) the god of Israel?

Becca Mecca

Bakkah (Arabic: بكة) is an ancient name for Mecca, the most holy city of Islam. Most people believe they are synonyms, but to Muslim scholars there is a distinction: Bakkah refers to the Kaaba and the sacred site immediately surrounding it, while Mecca is the name of the city in which they are both located.

Bakkah is mentioned in Sura 3 (Al-i-Imran), ayah 96 of the Qur'an, where it is said to be the site of the first place of worship. Others also identify it with the Biblical "valley of Baca" from Psalms 84 (Hebrew: בכך).

Allah was known to the Arabs before Islam (in Jahiliya) although the Arabs associated other deities with Allah in Shirk due to their Pagan practices. Prophet Abraham(AS) and his son, Prophet Ishmael(AS) Purified the House of Allah in the Kaaba and consecrated it for the worship of Allah. Ishmael and his mother Hagar are buried in the precinct of the Kaaba. The Kaaba is the oldest House for the Worship of Allah and Prophetic Tradition says that the Kaaba was built by the Angels in the ancient prehistory during or after the act of creation.

How Old is Mecca? Mecca is also called Becca in the Quran .

Sura 3 (Al Imran) informs us that the First House which was placed for humans was in Becca, which is the Name the Quran gives for the Sanctuary at Mecca. What this means is that the first dwelling place for mankind was Becca (Mecca). This is extremely important as it sets the stage for understanding the importance and relevance of Becca (Mecca) and the Kabbaa for mankind. The first dwelling place for humans is in Mecca, or the Vally of Mecca as Mecca sits in a Valley surrounded by mountains. Mecca is also called in the Quran Um Al Qurah, which literally translated means, the Mother of all the Villages or the Mother of all the dwelling places(Sura 6 Verse 24). The indication from the Quran is that Mecca (Becca) is the first and foremost primary dwelling place for humans, of such ancient disposition , that it is safe to assume that it was possibly the ever first living quarters for humans after the Creation of the Earth.

But was it Abraham who built the Kabbaa in Mecca?:

It is normaly assumed that Abraham built the Kabbaa, however the Quran tells us that Mecca was the first dwelling place for mankind, so is it possible that Abraham built the Kabbaa?. Let us examine very carefully the Verses in the Quran which refer to Abraham and the Kabbaa. Let us exmine very carefully Surah Al Baqara Verse 125 which says the following:

And We made the House(Mecca) A Refuge and a Secure place for People and they took from the Maqam of Abraham (the place where Abraham stood to pray) a prayer area. We made a Covenant with Abraham and Ishmael that they should Purify My House for those who circumambulate and are in devotion and those who bow down and prostrate.

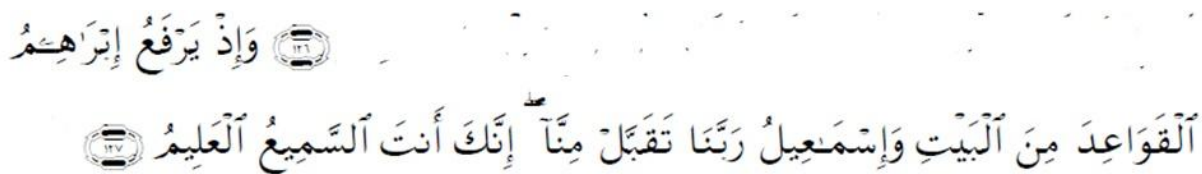
وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا
وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ
لِّلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ۖ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا

What does Verse 125, Al Baqara really say?. The Quran says in this Verse that we made a Covenant with Abraham and Ishmael to Purify My House , which means that the House of Allah was already in existnace. You can not purify something that does not exist, so Allah made a Covenant with Abraham and Ishmael to purify His house. If I ask someone to go and cleanup my house, does it mean that I am asking them to build a house for me, or does it mean that I am asking them to clean an existing house, clearly the later. So we can see from this Verse in the Quran that Allah does not order Abraham and Ismael to build The House but tu Pruify The House. The second point to be clearly understood from this Verse is that Allah orders Abraham and Ismael to Purify His House for those who circumambulate, who are there performing their devotional duties and those who bown down and prostrate. What this mean is that at the time of Abraham and Ishmael and possibly before the act of circumambulation of the Kabbaa and prostration and bowing down was still inforce.

The Israelites circumambulated the Kabbaa (see the work of Professor Dozy below) long before Islam and the Prophet Mohammed(SAW) time, and indeed even before Abraham and Beni Istael as ALLAH orders him to purify the house for those who are in devotional prayers, those who are already circumambulating the Kabbaa and those who are in prostration and bowing down. Beni Israel or the House of Israel (Jacob) who was the grandson of Abraham obvopisly did not exist prior to Isaac who was the son of Abraham and the

father of Jacob (who was named Israel). The above Verse in the Quran indicates that the Prophet Abraham (AS) was ordered by Allah to Purify His House (The Kaaba), for those who are circumambulating , the indication here is that the worship of Allah in the Kaaba was in existence during and before the time of Abraham. The second conclusion to be drawn here is that the Kaaba was purified by the Prophet Abraham (AS) , just as the Kaaba was purified by the Prophet Mohammed (PBU), from the pagan worship of Quraish and the Pagan Arabs, the suggestion here is that the Kaaba had also be purified by the Prophet Abraham from Idoltary and Pagan Worship. The Cycle repeated itself, unti finally the Prophet Mohammed (PBU) cleansed the Kaaba completely once and for all from Pagan influence with the emergence of the Light of Islam, which destroyed Idolatory once and for all. This is the final purification of the Kaaba, until the day of Judgement.

The second verse in the Quran which refers to Abraham and the Kabbaa is Verse 125 below. The Verse translates into the following : and when Abraham and Ishmael lifts the foundation from the House, Our Lord accept this from us You are the Hearer the Knower. This Verse does not say Abraham and Ishmael are laying the Foundation for a New House, but they lift the Foundation from the House, an existing House. The understanding here is that they are building a new structure or extending the structure on an Existing House.



The Rebuilding of the Kabbaa in the Year 605 AD:

This very much happened in the Year 605 AD that is five years before the Call to Islam when the Prophet Mohammed (SAW) was 35 years old. The Quraysh who were in charge of the Kabbaa decided to rebuild the Kabbaa in the Year 605 AD. What follows is the detailed account of the rebuilding of the Foundation and the rest of the Kabbaa given by Ibn Ishaq below. Al Walid ibn Al Mughira took an axe and demolished the Corner of the Foundation of the Kabbaa UNTIL they got down to the Foundation of Abraham. The suggestion here is that there are several foundations and when they got to the Foundation of Abraham, what did they see? The account of Ibn Ishaq below says they came across two large green stones like Camel humps joined together and on this was written in Syriac, which I assume is old Aramaic, the language of Abraham.

I am Allah the Lord of Bakka. I created it on the day I created Heaven and the Earth and formed the Sun and the Moon and surrounded it with seven Pious Angels. It will stand while its two mountains stand a blessing to its people with milk and water.

They also found in the Maqam of Abraham in the Kabbaa the following writing:

Mecca is God's Holy House. Its sustenance comes from three directions. Let its people be not the first to profane it.

So did Abraham and Ishmael build the Kabbaa or reconstituted and rebuilt it as Quraysh did 2600 years later. The answer is the latter as the Quran tells us that :

Allah Ordered Abraham to Clean His House- that means The House was in Existence

The House is in Um Al Qarah, the Mother of all dwelling places.

That Abraham lifted the foundation stones from the House, which means he was carrying out reconstruction of an existing House.

Prophet Adam Worships in The Kabba

Prophetic Tradition goes that the Kaaba was ordained by Allah to be built in the shape of the House in Heaven called Baitul Ma'amoor. Allah in his infinite Mercy ordained a similar place on earth and ordered the Angels to build the Kabbaa. Prophet Adam was the first to worship in the Kabbaa. Historically when Ibrahim was ordered by Allah to build the Shrine for worship over a small he uncovered the original foundations of the Kaaba built by Adam. Ibrahim with the help of his son Ismael erected the new shrine on the same foundations.

Seventy Prophets Buried in Mecca

Tradition says that 70 Prophets are buried in Mecca in al-Khayf (Masjidul Khayf in Mina)

The Quraysh Rebuild the Ka'ba

In 605 C.E., when, if we follow the traditional chronology, Muhammad was thirty-five years old, a memorable event occurred in Mecca: the reconstruction of the Ka'ba, the only stone building in that town. We follow Ibn Ishaq's account:

The Quraysh decided to rebuild the Ka'ba when the Apostle was thirty-five years of age. . . . They were planning to roof it and feared to demolish it, for it was made of loose stones above a man's height, and they wanted to raise it and roof it because men had stolen part of the treasure of the Ka'ba which used to be in a well in the middle of it. The treasure was found with Duwayk, a freedman of the Banu Mula'yh ibn Amr of the Khuza'a. The Quraysh cut his hand off; they say that the people who stole the treasure deposited it with Duwayk. . . .

Now a ship belonging to a Greek merchant had been cast ashore at Jidda and became a total wreck. They took its timbers and got them ready to roof the Ka'ba. It happened that in Mecca there was a Copt who was a carpenter, so everything they needed was ready at hand. Now a snake used to come out of the well in which the sacred offerings were thrown and sun itself every day on the wall of the Ka'ba. It was an object of terror because whenever anyone came near it, it raised its head and made a rustling noise and opened its mouth, so that they were terrified of it. While it was thus sunning itself one day, God sent a bird which seized it and flew off with it. Thereupon the Quraysh said, "Now we may hope that God is pleased with what we propose to do. We have a friendly craftsman, we have got the wood and God has rid us of the snake." . . .

The people were afraid to demolish the temple, and withdrew in awe from it. Al-Walid ibn al-Mughira said, "I will begin the demolition." So he took a pick-axe and went up to it, saying the while, "O God, do not be afraid.¹²⁷ O God, we intend only what is best." Then he demolished the part at the two corners. That night the people watched, saying, "We will look out; if he is smitten, we will not destroy any more of it and we will restore it as it was; but if nothing happens to him then God is pleased with what we are doing and we will demolish (the rest of) it." In the morning al-Walid returned to the work of demolition and the peo-

ple worked with him, until they got down to the foundation of Abraham. They came upon green stones like camel's humps joined one to another. . . .

I was told the Quraysh found in the corner a writing in Syriac. They could not understand it until a Jew read it for them. It was as follows: "I am Allah the Lord of Bakka. I created it on the day that I created heaven and earth and formed the sun and the moon, and I surrounded it with seven pious angels. It will stand while its two mountains stand, a blessing to its people with milk and water," and I was told that they found in "the place" (of Abraham) a writing, "Mecca is God's holy house; its sustenance comes to it from three directions; let its people not be the first to profane it." . . .

The tribes of the Quraysh gathered stones for the building, each tribe collecting them and building by itself until the building was finished up to the Black Stone, where controversy arose, each tribe wanting to lift it to its place, until they went their several ways, formed alliances and got ready for battle. The Banu Abd al-Dar brought a bowl full of blood, then they and the Banu Adi ibn Ka'b pledged themselves unto death and thrust their hands into the blood. For this reason they were called the "blood-lickers." Such was the state of affairs for four or five nights, and the Quraysh gathered in the mosque and took counsel and were equally divided on the question.

A traditionist alleged that Abu Umayya ibn al-Mughira, who was at that time the oldest man of the Quraysh, urged them to make the first man to enter the gate of the mosque umpire in the matter of the dispute. They did so and the first one to come in was the Apostle of God. When they saw him they said, "This is the trustworthy one. We are satisfied. This is Muhammad." When they came to him and informed him of the matter, he said "Give me a cloak," and when they brought it to him, he took the black stone and put it inside it and said that each tribe should take hold of an end of the cloak and they should lift it together. They did this so that when they got it into position he placed it with his own hand, and then building went on above it. (Ibn Ishaq 1955: 84–85)

Ibn Ishaq's is not the only version of the Ka'ba project.¹²⁸ According to al-Azraqi, Mecca's premier local historian, there was a particularly destructive flood in that year—not an implausible event, given the history of the town.¹²⁹

F. E. Peters (1995). *The Hajj: the Muslim pilgrimage to Mecca and the holy places* (Reprint, illustrated ed.). Princeton University Press ISBN 0-691-02619-X, 9780691026190.

The First House:

Al Imran- Sura 3 Ayah 96

﴿٩٦﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ

مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٧﴾

“The First House that was placed for humans is in Becca – a blessing and guidance to mankind”. Sura 3 – Verse 96.

The Quran also refers to Mecca as Um Al Qurah , which means the Mother of all residential villages.

Surah 6 Al An'am Verse 92

﴿٩٢﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ

وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَىٰ

صَلَاتِهِمْ حَافِظُونَ ﴿٩٣﴾

The Quran Refers to Mecca directly by name in Verse 24 below:

sura 48-al fath verse 24

خَلَّتْ مِنْ قَبْلُ ۚ وَلَنْ نَّجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٤﴾ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ

وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

24. And He it is Who hath withheld men's hands from you, and hath withheld your hands from them, in the valley of

Mecca, after He had made you victors over them. Allah is Seer of what ye do.

Becca and Baca Valley in the Hebrew Bible Fortelling the Prophet of Islam (SAW):

PSALMS 84 – Hebrew Bible

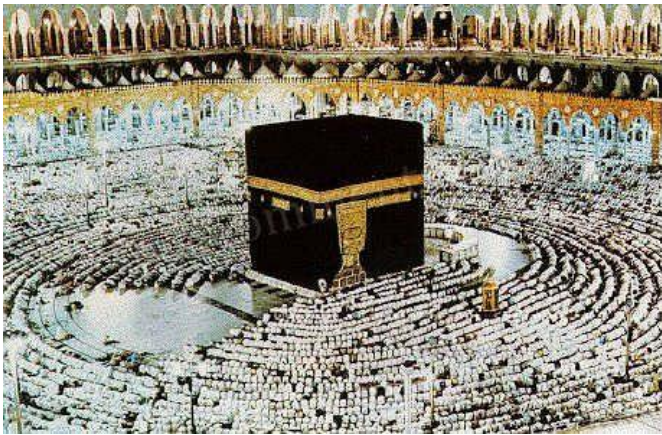
{84:4} Blessed [are] they that dwell in thy house: they will be still praising thee. Selah.

{84:5} Blessed [is] the man whose strength [is] in thee; in whose heart [are] the ways [of them.

]{84:6} [Who] passing through the valley of Baca make it a well; the rain also filleth the pools.

The above is in effect the fortelling of the advent of the Prophet of Islam (SAW) in the Psalms in the Hebrew Bible (Zaboor of David).

It says Blessed is the man whose strength is in Thee (in God) and whose heart is Pure and who passes through the Valley of Baca (Becca) where there is a well. We know that the Valley of Mecca is also Becca and that there is the Well of Hagar in this Valley very close to the Kabbaa in Becca. This verse of the Hebrew Bible confirms the Name Becca(Baca and the Valley of Baca) in the Quran and also the existinance of the Well in the Valley of Baca and the emergence of a Prophet from thise Vally of Baca.



The Kaaba , the Most Ancient House of Allah.

University of Leyden – Holland 1864.

The Israelites in Mecca

Professor Reinhart Dozy wrote a remarkable book entitled “The Israelites in Mecca” where he established very clearly through his research that the Israelites were worshipping in Mecca from the time of King David and probably even before that period. Why would the Israelites be coming to the Sanctuary at Mecca- The Kabbaa long before the coming of Islam and Prophet Mohammed (SAW). What is it that attracted the Israelites to the Kabbaa?

What Prof. Dozy says is that the Religion of Abraham or Din Ibrahim was practiced by the Israelites in the Kabbaa in Mecca long before the arrival of Islam and the Prophet Mohammed. The Israelites circumvented the Kabbaa as taught to them by Abraham and this is the primary revelation of the work of Professor Dozy of the University of Leyden in Holland, his work was published in 1864. However these same Israelites fell into Pagan worship soon after the death of Solomon, and soon forgot the original Hanif Abrahamic religion. They fell into the worship of Pagan deities and introduced Pagan worship in the form of the Golden Calf into the Kaabba and Baal worship.

Therefore we conclude that Islam was not foreign to the Israelites , and they were practicing the Abrahamic Religion long before the advent of Islam.

According to Professor Abdul Ahad Dawud who's name was David Benjamin Keldani , the former bishop of Uramiah and who wrote Muhammad in the Bible, he says that the Israelites and even at the time of Abraham, the Stone-cult was established where the worship of the One God was at a specially consecrated place of stone meant for that purpose. The Israelites used to circumambulate round these specially consecrated stones in special locations and perform Hajj or Haghagh, which is a Hebrew word similar to the Arabic word Hajaj, that is to say circumambulate around the consecrated stones.

The Primary place and location of Hajj was and still is today , the Kabbaa in Mecca. It is highly probable that the Israelites being descendants of the Abrahamic faith copied this practice from Abraham and the Kabbaa. There were a number of these consecrated Stone Sites in Ancient Israel which the Israelites used to circumambulate. The work of Professor Dozy shows clearly that the Israelites had a special attachment to the Kabbaa in Mecca and used to come there over 1600 years before Islam to the Kabbaa in Mecca for the Great Mecca Festival and used to circumambulate the Kabbaa.

Hanifyat Ibrahim(Abraham) or Din Abraham:

The Quran says that Abraham was a Hanifian Musliman, Hanifi Muslim , which was the religion of Abraham which is Islam.

فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {آل عمران: 95}.

The Arabs in Arabia prior to the advent of the Prophet Mohammed , were followers of Hanafi Islam, the Abrahamic Islamic tradition as revealed by ALLAH to Abraham. The Hanafiya is the Islamic path of Abraham (AS) , and he not only circumvented the Kabba at Mecca at his time, his followers who were also Muslims and the early Israelites did exactly the same. The work of Prof Dozy confirms that the Early Israelites came to do Haj in Mecca way back at the time of King David (Prophet David AS) and even before that to the time of Abraham. They never forgot that it was their religious duty to come to the Kabba in Mecca and circumvent the Kabba for Hajj , just as Muslims today do during the Hajj

Period, and this state of affairs lasted until the passing of the Prophet Solomon (AS). After that period the Kingdom of Israel turned inwards and disintegrated and split up into the Northern Kingdom of Israel (the ten tribes), and the southern Kingdom of Judah . Both the Northern and Southern Kingdom turned to their neighbours and copied the Pagan Practices of their neighbours the Cananites. Bal Pagen worship was prevalent among the Cananites . King Jeroboam of Israel ,who was the first king of the divided Northern Kingdom of Israel after the death of King Solomon, copied the Egyptian worship of animals by introducing his two golden calves worship, did exactly what the Israelites did 250 years before him when they erected an image of a golden calve , the Egyptian Bull of Aphis, while Moses was receiving commandments from Allah on Mount Sinai.

Jeroboam proclaimed to the Israelites after introducing the Golden Calf Worship:

At Bethel and at Dan , Jeroboam, therefore put up golden calves and issued a proclamation to the effect: “ This is they god , O Israel, who bought thee out of Egypt” p.186, History of the Jews, Graetz.

Manasseh, the King of Judah (Kingdom of the Jews) who reigned between 695-608 BC not only sacrificed his son to the pagan god Molech but re-introduced idolatry and pagan worship in his reign.

While the Northern Kingdom of Israel still remembered in the dim distant past, the Elohim , the God of Moses and Israel, the southern Kingdom of Judah turned to the Canaanite Pagen deity Bal and Yahweh (short form Yah). They removed all references to the Divine Name of Elohim in their Torah and introduced the Name Yah , short for Yahweh , the desert god of Storm , thunder and war. That is why we see in the present day Torah , two names for the Divine, Elohim, the Original Name of the God of Moses and Yahweh, the pagan Northern Sinia Storm god pagan deity of the Southern Kingdom of Judah , side by side. This Yah is a Northern Sinia desert storm Pagen god who lives in the northern mountains of Sinia (Negev desert). Yah is in effect Bal and he has a feminine consort Asherah.

Eventually both the Northern Kingdom of Israel and the Southern Kingdom of Judah were destroyed by the Assyrians and the Babylonians in 722BC and 587 BC respectively, the Northern Kindom of the Ten tribes never to reappear in history absorbed in the rest of humanity, and the Southern Kindom of Judah taken into Captivity in Babylon. Much worse fate was awaiting for the Tribe of Judah in Babylon. There they learnt about the Babylonian Banking Systems and Interest (Usury) and more Pagan practices , more sever then what they picked up already in Egypt and Canaan. In Babylon, they learnt the occult sciences of demonology and the Cabala and truned it on the world, occult Cabala with one hand and Usury with the other. The Cabala (or Kabbalah) deifies man , as it is the ascension of man throught the heirichy and multiplicity of godhead by incantation of names of demons and pagan deities. The Cabala tree is structured and based on Triads, the Trinity, Father, Mother , Son syndrome. There are three major Triads, and the last Node in the Cabala Tree is the Sakina which is supposed to be the nation of the Jews. In their determination, God the father can not be at peace until, the Sakina , the nation of the Jews is at peace as the two are intermingled. We will discuss the Cabala in more details further in this document.

“One tribe of the Canaanites associated their fortunes with a god they called Yahveh. Without the vowels it was written in Hebrew "YHVH", but the pronunciation is not known with any certainty, and the explanation that it means "I am that I am" is mere conjecture. Originally this god was a Midianite deity, and was associated with deeds of violence and destruction, and especially with war. His weapons were fire, disease, tempests, plagues, etc. - everything in nature which appeared irresistible and destructive. It is clear that the leadership of Yahveh must have been restricted to a very small area, for on every side we find the names of other gods as leaders of small tribes in Palestine, and in the great empires of Egypt and Babylon no such name occurs on the monuments. We can allege with the greatest confidence that the Hebrews, who are said to have lived for upwards of four hundred years in lower Egypt, had no deity called Yahveh. They were worshipers of the bull of Heliopolis, Mnevis, referred to as "thy god which brought thee up out of the land of Egypt"

From the book 'The Unknown History of the Jews' by E.E. Jessel – 1909.

The Hebrew name YHVH (YHVH is also sometimes written YHWH or JHVH since the J and the Y , the W and the V are equivalent in Hebrew), is pronounced Yahweh , or even Jehovah as in some Christian Bibles. The word Yahweh is madeup of two words, Yah and a second syllable. The word Yah denotes the name of the Pagan daity and the second syllable denotes his attribute, in this case war and pestilence.

YHVH (or HYWH) is called the Tetragram or the four Letter Name of the god of Israel. It is a well known fact that the Tetragram is one of the main Cabalistic tools used for Invocations and is used heavily in Western Magic and Witchcraft. The greatest names of European Oculists and Magicians use the Cabala and the Tetragram for invocation. In common parlour, it is really Heavy Stuff.

We will discuss in more details in this document, the fall of the Judhites and Israelites into Paganism and Pagen practices after the death of King Solomon. But it is as well to remember the Prayer of King Solomon when he built the Temple in Jerusalem for the worship of Elohim. King Solomon welcomed the stranger from the far corners of the earth and asked Elohim to hear the prayer of the stranger. This is in stark contrast to what emerged out of the pety state of Judah and the religious intolerance to wards non Jews as described aptly below in The Conroversy of Zion – Douglas Reed. Douglas Reed was a well respected journalist working for the Times of London, who spent a full year in the Library of Congress writing the Controversy of Zion.

The message of Solomon was the Universal Message of calling the People of the Earth to Elohim (Allah), which is the Message of Hanifiya Islam of Abraham and of the Prophet Mohammed (SAW). This is in stark contradiction to the Message of the Jewish Religion of Today.

This is the Prayer of King Solomon for the Stranger on the day the new Temple in Jersualem was consecrated:

{8:41} Moreover concerning a stranger, that [is] not of thy people Israel, but cometh out of a far country for thy name's sake; {8:42} (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; {8:43} Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as [do] thy people Israel; and that they may know that this house, which I have builded, is called by thy name. 1 Kings- King James Bible

The Two Golden Calfs brought to Mecca by the Jews

As it will be seen below from the work of Professor Dozy (The Israelites in Mecca) and the book The Worship of Baalim in Israel by DR H Oort, the Jews brought two Golden Calfs in Mecca and placed them inside the Kaaba. These same Golden Calfs are symbolic of the Worship of Baal and the Calfs of Jeroboam discussed above:

At Bethel and at Dan , Jeroboam, therefore put up golden calves and issued a proclamation to the effect: “ This is they god , O Israel, who bought thee out of Egypt” p.186, History of the Jews, Graetz.

These Golden Calfs were brought into the Kaaba by the Simeonites who are part of the Tribe of Judah(the Jews) and decendents of Simeon , (the second son of Jacob,Judah being) , as a form of Pagan worship and we therefore have direct Proof from the works of Prof. Dozy , that Paganism and Baal worship was introduced to the Arabs , by the Israelites in Mecca. The Arabs were followers of the Abrahamic Hanifia Islam and the influence of Pagan worship came from the Israelites and the Jews who fell into idolatory after the passing of Solomon.

We see below a quotation from the Jewish Prophet Jeremiah where we says that Elohum (Allah) warns the Jews that their fathers forgot the Name of the Creator Elohim and worshipped Baal, the Pagan god of the Cannanites. I quote below the same passage (23:27) from the Septugint (the oldest translation of the Old Testament) and the King James Bible. The Septugint (meaning 70) was translated from the Hebrew to Greek in the 3rd Century BC under the auspicious of the Ruler of Alexandria, Ptolemy II by Seventy Jewish scholars for the Jewish

community living in Alexandria who were more familiar with Koine Greek than Hebrew. If it was not for this oldest translation of the Hebrew Bible, we would probably not have any accurate Hebrew Bible by now. Elohim(Allahum), the God of Israel would have totally disappeared from the Hebrew Bible, replaced by the name Yahweh, the pagan god of the southern kingdom of Judah from whence the Jews came. Jewish means he who belongs to the Tribe of Judah, named after the Patriarch Judah and one of the 12 sons of Jacob (Israel), the grandson of Abraham.

We now know that the current Hebrew Bible (old testament) took its final form in 458 BC, compiled by the Scribe Ezra, who spent his formative years in Babylon, from four different sources (see the documentary hypothesis in this document), that is 745 years after the death of Moses. We know now that the Exodus of the Israelites from Egypt took place under the Rule of the Pharaoh Merneptah who ruled between 1213 and 1203 BC. Merneptah was the thirteenth son of Ramesses II, only coming to power because his brothers all predeceased him. His father Ramesses II was also known as Ramesses the Great.

The scientific discovery that Merneptah was the Pharaoh responsible for the Exodus to which Moses was sent by Allah to free the Israelites from Egypt is probably one of the greatest scientific discoveries of our age. The notable French Surgeon Dr Maurice Bucaille (1920-1998). Dr Bucaille medically examined the body of the Pharaoh Merneptah and found that he died out of asphyxiation and he died drowned in sea water. When he made this discovery and read the passage in the Quran which follows, he realized that Merneptah was the Pharaoh in question in relation to Moses and the Exodus: Allah saved the body of the Pharaoh who drowned in the Red Sea, that it may be a Sign for future mankind (Quran). Dr Maurice Bucaille became a Muslim after his discovery and wrote a very famous book worth reading called, "The Bible, Quran and Science" which is available from the internet as a free download. In this book he discusses his discovery of the Exodus Pharaoh.

Relating to the Pharaoh of Moses, the Quran says:

""This day shall We save thee in the body, that thou mayest be a sign(portent) to those who come after thee! but verily, many among mankind are heedless of Our Signs!" 10:92 Surah Yunus

JEREMIAH CH 23 SEPTUGINT

23 I am a Elohim nigh at hand, saith the Lord, and not a Elohim afar off. 24 Shall any one hide himself in secret places, and I not see him? Do I not fill heaven and earth? saith the Lord.

who devise that men may forget my law by their dreams, which they have told every one to his neighbour, as their fathers forgot my name in the worship of Baal. Septugint 23:27

Which think to cause my people to forget my Name by their dreames which they tell every man to his neighbour, as their fathers have forgotten my Name, for Baal. 23:27 KJB

DIE
ISRAELITEN ZU MEKKA

VON DAVIDS ZEIT

BIS IN'S FÜNFTE JAHRHUNDERT UNSERER ZEITRECHNUNG.

EIN BEITRAG

ZUR

ALTTESTAMENTLICHEN KRITIK UND ZUR ERFORSCHUNG
DES URSPRUNGS DES ISLAMs.

VON

DR. R. DOZY,

PROF. DER GESCHICHTE UND DER MORGENL. SPRACHEN AN DER UNIVERSITÄT
LEYDEN.

~~~~~  
AUS DEM HOLLÄNDISCHEN ÜBERSETZT.  
~~~~~

LEIPZIG

W. ENGELMANN.

HAARLEM

A. C. KRUSEMAN.

1864.

INTRODUCTION.

1. A FEW months ago appeared the work of Dr. R. Dozy, Professor at Leyden, entitled *The Israelites at Mecca, from the time of David to the fifth century of our Era*. The object of it is to show that the ancient Sanctuary of Mecca was founded about David's reign,¹ by a body of emigrating, or rather expatriated,² Israelites of the tribe of Simeon,—that these established the great Festival of Mecca, the origin and meaning of which has hitherto lain in obscurity,—and, lastly, that in the time of the Babylonish Captivity a second colony of Israelites, called by the Arabians 'the Second Gorhum,'³ arrived at Mecca.

2. The consequences, that follow from these conjectures,—which are supported by so many proofs of various kinds that

¹ This statement of Dr. OORT, 'about David's reign,' agrees more closely with my own view (*P.V.App.I.11-14*) than with that of Dr. Dozy, who supposes that the movement in question may have taken place in *the latter part of Saul's reign*, p.56,59. But the difference in time is, of course, very inconsiderable; and, indeed, Dozy himself speaks elsewhere, p.17, of its having happened in 'the time of David,' and on p.94 he leaves the matter doubtful:—'Whether they thus settled themselves at Mecca at the time of Saul's reign, or perhaps at the time of David's, I must leave undecided; and, if any one chooses to read in my Title 'Saul' instead of 'David,' I can as little show that he is wrong, as he on the other hand can show that he is right.' But see the reasons given by me for 'the reign of David' in *P.V.App.I.12,14*.

² According to my view (*P.V.App.I.18*) this movement of the Simeonites was a regular *migration*,—'chiefly for want of room, and to relieve the necessities of their condition as described in G.xlix.7,'—and was not occasioned by a sentence of exile, for their remissness in the war with Amalek, as Prof. Dozy supposes.

³ According to Dozy, 'Gorhum' = גֵּרִים, 'sojourners' or 'strangers'; for 'the change of *garim* or *gerim* into *gorhum* or *gurhum* has nothing strange in the mouth of an Arabian,' Dozy, p.105. The Simeonites, of course, were the 'First Gorhum.'

in my opinion they stand incontestably confirmed,—are of the highest importance. In the first place, Prof. Dozy's results are of inestimable value for those who are engaged in the study of Arabian History and Literature; since they supply the key to innumerable riddles, and throw light for them upon the darkest questions: and, building on upon the foundations here laid by Dozy, they may probably discover new facts of still greater interest.

3. But the respected Author does not desire only to furnish an important contribution for the knowledge of Arabian History; he wishes also to do this at the same time for the people of Israel; and he hopes that, from the new point of view here opened, a light may be thrown upon the original Israelitish worship. This expectation is very natural. If the *dîn Ibrahîm*, the old religion in Arabia, which it was Mohammed's object to restore, was a remainder of the religion of the Simeonites, who had founded the Sanctuary,—if the great Festival of Islam was originally an Israelitish Feast,—then we have here given us a new source of help towards the

ably changed; so that, from what it was a few centuries after the Captivity, it is impossible to make out its condition five centuries before that event. Those, who give us the history of that time, believed that the orthodox worship of their own days was the original, and that every variation from it in former centuries, as well as in their own time, was to be called an apostasy. And under the influence of this conviction, they have frequently allowed themselves the liberty of colouring the facts in accordance with their own views.⁴

6. The Israelitish worship at Mecca has not had the same development. *There* were no Prophets, Priests, or Rabbies, who thought it necessary, in the interest of their own convictions, to set forth incorrectly the ancient state of things. Hence there is ground for hoping that at Mecca facts may be brought to light, in reference to the ancient religious worship of Israel, the traces of which may have wholly or nearly disappeared in the Books of the Old Testament.

7. But, in drawing conclusions from what existed at Mecca to what may have also existed in Canaan, we must not forget that the fate of this ancient tribe also has not remained unchanged, nor been handed down to us, traditionally, with certainty. It is probable, no doubt, that the religion of the Simeonites, cut loose from the Holy Land, may have come rapidly to a standstill, and that no such a fermentation may have taken place in it as in Judah: but it cannot all at once have turned into stone.

8. The amalgamation of the Simeonites with the Minæi (Dozy, p.74,75), from whom they had conquered their new fatherland, or with other surrounding Arabian tribes, must also have had an influence. The 'Second Gorhum,' the refugee settlers from Cutha, though they adapted themselves to the habits of their countrymen whom they found already living at Mecca,

⁴ This remark is especially true of the history as told by the Chronicler: see P.V.271.

did not, we may be sure, submit themselves passively to everything. Lastly, the greater portion of this 'Gorhum' was driven from the holy soil of Mecca by the Chozaha; and these last were so far from leaving the old religion unchanged that, according to the Arabian tradition, they greatly corrupted it (Dozy, p. 203).

9. Thus the religion of the Simeonites at Mecca existed for about fifteen centuries amidst constant vicissitudes,⁵ before we have any account of it,—reason enough why we should not instantly draw conclusions from what existed in Mohammed's time to what the Simeonites brought with them. The book of Dozy itself shows clearly what changes took place at Mecca: see the accounts about '*maqâm Ibrahîm*,' '*Isâf* and '*Nâïla*,' &c. We shall return to speak on some points presently.

10. In fact, the religion of the Israelites in Palestine and that of the Simeonites at Mecca are as two twin-sisters, who, parted in youth from one another, have experienced heaven-wide differences of education; so that in their old age they do not at all resemble each other, while they have, both of them, merely slight reminiscences of that which has made them what they are. Accurate study of character, however, may still be able—from traces of agreement, brought into connection with what they each remember of their former course of life—to make out what they were in the days of their youth. We *may*, therefore, and we *must*, make use of this new means of help, provided only that we do not forget that we possess here no *photograph* of the Simeonitish religion, but only a *blurred sketch* of it.

11. Dr. Dozy, however, has not contented himself with indicating the pre-Islamite religion of the Arabians as a help

THE
WORSHIP OF BAALIM
IN ISRAEL.

BASED UPON THE WORK OF DR. R. DOZY,

'THE ISRAELITES AT MECCA.'

BY

DR. H. OORT

PASTOR OF SANTPOORT.

TRANSLATED FROM THE DUTCH,

AND ENLARGED WITH NOTES AND APPENDICES,

BY THE RIGHT REV.

JOHN WILLIAM COLENSO, D.D.

BISHOP OF NATAL.

106. PROF. DOZY thinks that *the chief Deity worshipped at Mecca was 'the Baal,'* and that, *next to him, JHVH was worshipped in the form of a he-goat.*

With reference to this I wish to show that, if the supposed he-goats are the only proof of the existence of JHVH-ism¹⁰⁹ in Arabia, we may say that this religion has quietly disappeared without leaving a trace behind it; since these can scarcely be called images of JHVH.

107. In the Temple at Mecca were two gold gazelles, which the Jews, when expelled by the Chozaha, two centuries after Christ, buried with some breast-plates and swords in a dried-up well. These, however, were dug up a few generations before the time of Mohammed; and one of them was placed in the treasury of Hobal, [the idol worshipped at Mecca before Ma-

¹⁰⁹ The Simeonites, as we suppose, in common with Prof. Dozy and Dr. OORT, emigrated to Arabia *about the beginning of David's reign*, and carried to Mecca the worship of 'the Baal' of Syria. But the mysterious name of this Deity, from which, as we suppose, the name 'JHVH' originated, appears to have been chiefly in use at Byblus, &c., among the tribes of the *north* of Canaan (see *P.V.App.* III. 10, 11, &c.);

hommed's time, of which more presently,] the other used to adorn the door of the Temple. Prof. Dozy, p.41,43,101,102, thinks that these were not gazelles, but he-goats, and finds in them images of JHVH, because it is said of Jeroboam, 2Ch.xi.15, that he 'appointed priests of the high-places and of the *he-goats* (שְׂעִירִים), and of the steers *¹¹⁰ which he had made,'—

and because also in L.xvii.7 it is forbidden to sacrifice to the 'he-goats.' From these passages it is inferred that JHVH was worshipped under the form of a he-goat, as well as under that of a steer. Both images are of Egyptian origin: in fact, the formula used of the steer, 1K.xii.28, *comp.* E.xxxii.4, Neh.ix.18,†—

'This is thy God, O'Israel, who brought thee out of the land of Egypt'—

shows that this worship already existed in the wilderness.¹¹¹ The steer is the Egyptian Apis.

¹¹⁰ It would rather seem that Jeroboam's calves were not *steers*, but *heifers*. The LXX distinctly implies this in 1K.xii.28,29,32, as also in 2K.x.29, xvii.16, Hos.x.5, (where reference is made to them,) since it speaks of ἡ δάμαλις, αἱ δαμάλεις; and so too in Tob.i.5 we have Jeroboam's calf referred to as ἡ Βάαλ ἡ δάμαλις. In 2Ch.xi.15, xiii.8, it is true, the LXX speaks of them as οἱ μόσχοι, and so it refers to one of them as ὁ μόσχος in Hos.viii.5,6, xiii.2, as well as in the story of Aaron's calf, E.xxxii.4,8,19,20,24,35, and in D.ix.16,21, Neh.ix.18, Ps.cvi(cv).19, where Aaron's calf is also spoken of. In all cases the Hebrew text has עֲגֹלִים, not עֲגֹלָה,—except in Hos.x.5, where we have עֲגֹלֹת, 'heifers': but this last seems to be decisive; since עֲגֹלָה and μόσχος, 'calf,' might be used to include 'heifer,' but עֲגֹלֹת, δαμάλεις, 'heifers,' could not be employed for 'steers.'

I conclude, therefore, that Jeroboam's calf—and probably Aaron's also—was a 'heifer,' not a 'steer'; but I retain, of course, Dr. OORT's word in the Text.

¹¹¹ According to our view, the use of these words certainly does not show that

* This is usually translated 'calves,' and Prof. Dozy adopts this, p.41, especially because the Egyptian Apis is called a calf (μόσχος). This seems to me to

THE QURAN and Beni Israel in the End Times

The Christians and the Jews believe in the End Times or the Final Days as the period where great tribulations will take place in the World, when the World and the nations will be judged by Allah. Both religions believe in the coming of the Messiah, the Jews as well as the Christians, before which the people of the Book, the Israelites will be brought together from all nations in Palestine. The Christians believe in the second coming of Jesus son of Mary, the Messiah, and the Jews also believe in the coming of their own Messiah. I will never forget the encounter I had with an Orthodox Jew when I was travelling on a Train in London on the way to Heathrow. He was sitting next to me, and during the whole journey he did not speak a word. I wondered why he would not speak or say hello, or even pass a cursory greeting which is commonly exchanged between strangers in these circumstances. He sat in silence keeping his own council, so I decided to open up a conversation with him, exchanging petty chitchat. So I greeted him and asked him where he was travelling to, but he would not say anything. I often wondered why he would not speak, did he dislike me personally, was it something I may have said, did I wear anything which was conspicuous. I then turned to religion and asked him a simple, but direct question, what is his view of the Messiah and are they (the Jews) still expecting him. He became suddenly extremely animated and emotional and I could not believe my eyes. He became a different human being, excitable and I became worried that he may lapse into unconsciousness because of his excitement. He said Yes ofcourse they are still expecting the Messiah, they live for that every day and it is the point of their lives and that is what they are waiting for. I could not believe the change that took place in this Orthodox Jew, dressed in typical Bronx Orthodox outfit, the black coat, the black hat, the heavy beard and the spectacles. I knew he was travelling to New York, I could see that he was a Jew from New York.

The Christians believe that the Second coming of the Messiah will only happen when the Jews are gathered together in Palestine again for the final time, and the Jews believe that the coming of their Jewish Messiah will only take place when they gather together again in the land of Palestine and they rebuild the Temple of Solomon the Third Time, that is why this period will be called the Period of the Third Temple. Out of all this, we have the False Messiah, the Christians believe that during this period of tribulation in the Final Days or the End Times, a False Messiah will come, also known as the Anti Christ, which we in Islam call the Dajal or the Messiah Al Dajal (مسيح الدجال), whom Jesus (PBU) will be victorious over and commit the Dajal to Gehanam or Purgetroy. The Jews believe that when their Messiah will come, they alone will be saved with him and live with him in this world for a 1000 years. The Quran addresses the Jews in a Verse and tell them why are they so arrogant that they think they will live for a 1000 years:

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ

The rest of the human race , or whatever is left of it after the wars and tribulations will be the servants of the Jews when they are with their Messiah.

The following Verses of Surah Al Israa warns Israel of Events at the End Times, what happened to them before will happen again if they continue spreading discord in the world and act high and mighty. The Quran says that there are Two Events wherein Beni Israel (the Israelites) will become high and mighty and spread corruption and immorality on the earth. We note the use of the term on the Earth, which has a much wider context than spreading immorality and corruption in Palestine or even just the Middle East. The question that has caused much debate in the past among Classical Islamic scholars and in the circles of Quranic Tafsir is, have both these Events that the Quran alludes to passed away in history, or is the Second Event some future Event which is still to come.

Early Islamic scholars (2nd – 3rd Century Hijra) derived much of their information relating to the history of the Jews from the Jews themselves, and therefore the Ayah 4-7 of Surah Al Israa (Beni Israel) was explained as follows:

The Two Events relating to Verse 4 have already taken place, and some authors have explained these two Events as the Destruction of the Northern Kingdom of Israel at the hands of the Assyrians in 722 BC and the Second Event the Siege of Jerusalem by the King of Babylon NEBUCHADNEZZAR in 587 BC. Other Scholars have explained the second Event as the destruction of the Second Temple in Jerusalem in 70 AD at the hands of Titus , the Roman general.

However the Quran makes it very clear that the second Event concerning the Israelites is yet to happen and is linked to events of the End Times or the Final Days. Our Prophet Mohammed (SAW) is also called the Prophet of the End Times, that is why he is the Seal of the Prophets and no prophet will come after him. The Quran uses the Term (وعد الآخرة) and this has commonly been translated as the Second Event or the Second Promise. Actually the Quran uses this Phrase ONLY TWO TIMES , both times in Surah Al Israa Verse 4 and Verse 104. Also the Quran uses the Term (الآخرة) specifically to indicate the Afterlife scenario. This term is not used in the Quran to mean a Second time, but it is a Term with very special meaning, the End Times or the Final Days. I have examined over 70 Verses in the Quran where this Term is used, and it is always in the Context of the Final Days or End Times and I have yet to come across in the Quran the usage of this term as a second time or a second event. There is a difference in Arabic between these two words:

AFTERLIFE الآخرة

NEXT EVENT - آخرة

The first Term (الآخرة) refers to the AfterLife, and the second term means the next event or the second event. These two words have very different meaning, the Quran always use the first term as meaning the AfterLife and never a second time or the next event or second event. I will list below the usage in the Quran of the term AfterLife , and will list all the Verses I have discovered in the Quran which use this Term as the AfterLife in an Appendix, there being approximately 70 Verses in Total:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٦﴾

﴿٥٦﴾ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا

مُهِينًا ﴿٥٧﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَلُهُمْ ۖ هَلْ تُجْزَوْنَ إِلَّا مَا كَانُوا

يَعْمَلُونَ ﴿٥٨﴾

﴿٥٩﴾ وَوَهَبْنَا لَهُ

إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ ۚ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا ۖ وَإِنَّهُ

فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٦٠﴾

فَاللَّهُ تَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٦١﴾ وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ

مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ

يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٦٢﴾

وَاَكْتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ اِنَّا هُدْنَا اِلَيْكَ قَالَ عَذَابِي
 اُصِيبُ بِهِ مَنْ اَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَاكُنْهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ
 الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿٦٦﴾

SURA AL ISRAA (Beni Israel) and the End Times

حَمَلْنَا مَعَ نُوحٍ اِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٦٧﴾ وَقَضَيْنَا اِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ
 لَتُفْسِدُنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٦٨﴾ فَاِذَا جَاءَ وَعْدُ اُولٰٓئِهِمَا بَعَثْنَا
 عَلَيْكُمْ عِبَادًا لَّنَا اُولٰٓئِ بَاسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا
 ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَاَمَدَدْنَكُمْ بِاَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ اَكْثَرًا
 نَفِيرًا ﴿٦٩﴾ اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لَافْسِكُمْ وَاِنْ اَسَاْتُمْ فَلَهَا فَاِذَا جَاءَ وَعْدُ الْاٰخِرَةِ
 لِيُسْئِلُوْا وُجُوْهَكُمْ وَلِيَدْخُلُوْا الْمَسْجِدَ كَمَا دَخَلُوْهُ اَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوْا مَا عَلَوْا
 تَتَّبِرًا ﴿٧٠﴾ عَسٰى رَبُّكُمْ اَنْ يَّرْحَمَكُمْ وَاِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِيْنَ حَصِيرًا

الْاَرْضِ فَاَعْرِقْنَاهُ وَمَنْ مَّعَهُ جَمِيْعًا ﴿٧١﴾ وَقُلْنَا مِنْۢ بَعْدِهِ لِبَنِي إِسْرَءِيلَ اَسْكُنُوا
 الْاَرْضَ فَاِذَا جَاءَ وَعْدُ الْاٰخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿٧٢﴾ وَبِالْحَقِّ اَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا

VERSE 4

Sura Al Israa (which is also called Beni Israel) has the most important Verses which starts with Verse 2 of the Surah relating the story of the Revelations and the Scriptures(Torah) given to Moses and the appointed guidance for Beni Israel .

وَقَضَيْنَا اِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ
 لَتُفْسِدُنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٦٨﴾

In Verse 4 of Al Israa , the Quran says that it is decreed or ordained on Beni Israel in their scriptures that will become highly corrupt and high and mighty twice on earth. The word Fasidoon in Verse 4 is normally translated as corrupt or spread mischief and discord however *the more correct translation would be corrupt and immoral, that is those who corrupt others and spread an immoral influence*).

The Quran says that We Ordained to Beni Israel in the Book (meaning the Hebrew Bible which includes the Torah) that they will seed corruption and immorality on the Earth Twice, noting the word Earth and not just in the geographical boundaries of Israel and they will be mighty haughty. The Quran is Supremely accurate, and as the Quran says we have decreed to Beni Israel that they will be corrupt and mightily haughty, so we must find exactly the same in the Hebrew Bible. Indeed we do, and the Quran tells us who are these people in the Hebrew Bible who Prophesize.

Verses 5

فَإِذَا جَاءَ وَعْدُ أُولَئِهِمَا بَعَثْنَا
عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا

Verse 5 above says that when the First promise comes to pass we sent (note the word sent, past verb, not we will send , but we sent) , some of our slaves of great might , and they ravaged your homes and this was a Promise fulfilled.

So this first Promised has already been fulfilled as the Quran tells us in Verse 5 above. There were three invasions of Israel and Juda between 722 BC and 70 AD. The first was the Assyrian invasion of 722 BC where the Northern Kingdom of Israel consisting of the Ten tribes, was totally overtaken and destroyed, for it existed no more and the ten tribes were taken into captivity and disappeared among nations, never again to be seen or hear of. The Second was the Babylonian invasion of Judah, the southern Kingdom, whose capital was at Jerusalem. This invasion which is detailed below by the Jewish historian Josephson, which resulted in the destruction of Jerusalem and the Temple that Solomon built. This was the first temple in Jerusalem which was subsequently built with financial help from the Persian King Cyrus. This second Temple in Jerusalem was further destroyed by the Roman general Titus in the year 70 AD.

VERSE 6

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ
نَفِيرًا

Then did we grant you the return as against them : we gave you increase resources(wealth) and sons and made you more numerous in manpower. (Translation Yusuf Ali)

Tacitus declares that at the fall of Jerusalem under the Romans in 70 AD , the Jewish population of Jerusalem was 600,000, whereas Josephus puts the figure much higher(Wiki). The current Jewish population of the world is 13.5 million or 0.2% of the World population, out of which 6 million live in occupied Palestine (Wiki).

Probably out of the 13.5 million, the real saphardic or middle eastern jews are only 20% , and the rest are Ashkanazi Jews who converted to Judiasim in the 8th Century AD, giving us a Saphardic Jewish Population of 2.7 million. The Jewish Population has grown significantly over the last 2000 years from the 600,000 at the Roman conquest of Jerusalem to over 13 million currently. What is more important , the share of world resources controlled by the Jews has grown dramatically in the last 2000 years from almost an insignificant amount to over 20% of world resources. The Rothschilds wealth alone runs into Trillions of dollars. **Retired management consultant** Gaylon Ross Sr, author of Who's Who of the Global Elite, has been tipped from a private source that the combined wealth of the Rockefeller family in 1998 was approx (US) \$11 trillion and the Rothschilds (U.S.) \$100 trillion. <http://rense.com/general79/tril.htm>

Therefore Verse 6 of Surah Al Israa confirms that the Jews have been given over the last 1000 years significant increase in Wealth beyond their imagination and expectation, to the point where Jewish Capital is a Lender and has been a lender to European Kings and governments over the last 700 years and through Rothschild controlled Banks such as JP organ, Goldman Sachs , is one of the major Lenders today to national debt worldwide including the United States of America. Through the use of Ribba, the Jews have grown faboulosly wealthy over the last 1000 years. In terms of our current knowledge of the Jewish influence on Modren History, it has been so significant and overbearing, one could say it is the single most important factor in the destabilization of the world today. The Jews played a major Role in the English Revolution of 1656, when they financed Oliver Cromwell's army to over through Charles I of England. They also played a major role in the French Revolution through Freemasonry which they created and controlled , and Jewish intellectuals were behind the creation of Communism and the Russian Revolution. Lord Balfour, a Jew, gave Palestine to the Jews to create a Jewish State in the Middle East, whos sole purpose is to destablise and divide the Middlle East. They returned after 2000 years to create conflict, the shedding of Palestinian and Arab blood and discord among its neighbours. The Jews participated or engineered numerour wars in the Middle East, the '48 War, the '56 War when Israel, Britain and France attacked Egypt, the '67 War when Israel launched a premeditated war against Egypt, Syria and Jordan, the '82 War against Lebanon, the numerous wars against Gaza, Lebanon, and the indirect War against Iraq by using US and UK forces as proxies. The Jewish State of Israel has been created to seed bloodshed, division and destruction in the Middle East, and to stop the economic development of the Middle East. This they have successfully carried out by using and influencing the Proxy Power of the United States , NATO and European power, through their financial influence and control of the economies of those countries.

This is the fulfillment of Verse 6 of Surah Al Israa, we have given you increase in Wealth and human resources, and that is the current position of the Jews of the World. They single handedly are the most controlling influence in the World economy, they control the Bank of England which they created in the 17th Century after returning to England during the time of Cromwell 1656(Cromwell beheaded Charles I 1647). They were absent from England for 400 years after they were forcibly thrown out of England in the 13th Century by King Edward I the I for usury and destabilising and over influencing the british economy and monarchy.

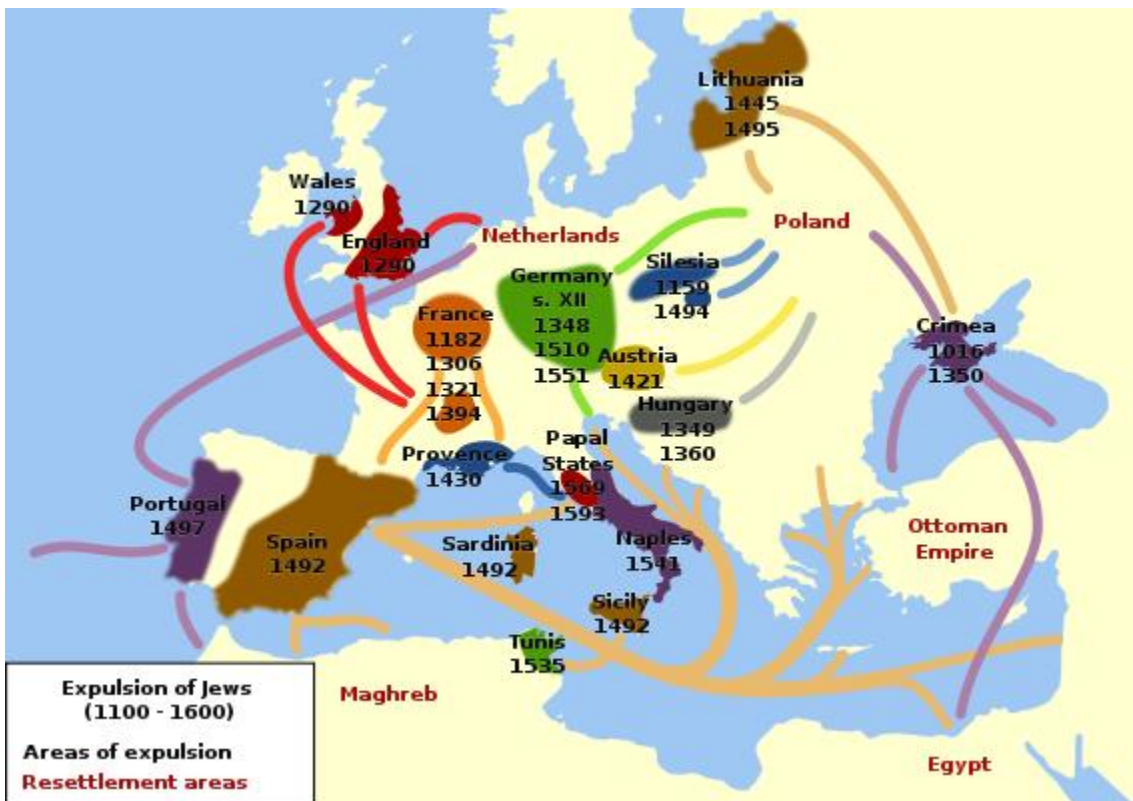
In 1290, [King Edward I](#) issued an edict expelling all [Jews](#) from [England](#). Lasting for the rest of the Middle Ages, it would be over 350 years until it was formally overturned in 1656. The edict was not an isolated incident, but the culmination of over 200 years of conflict on the matters of [usury](#). [Oliver Cromwell encouraged Jews to return to England](#) in 1657, over 350 years after their banishment by [Edward I](#).

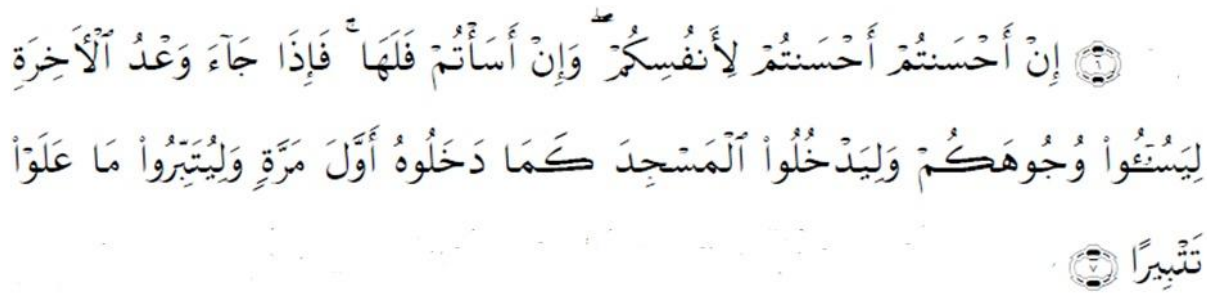


The Edict of Ferdinand and Isabel of Spain 1492

The Jews were expelled from France, England, Italy, Spain, Portugal, Germany, Hungary, Wales, Lithuania between 1100 and 1600 and resettled primarily in Muslim territory, in the Ottoman Empire, Egypt, Morocco and to a lesser extent, Poland and Holland.

The Edict went public during the week of April 29, 1492 signed by Ferdinand and Isabel of Spain. The charter declared that no Jews were permitted to remain within the Spanish kingdom, and Jew who wished to convert was welcome to stay. The power of wealthy Spanish Jewry was inconsequential.





-7- If ye did well, ye did well for yourself; if ye did evil, (ye did it) against yourself. So when the second of the warnings came to pass, (we permitted your enemies) to disfigure your faces, and to enter your temple as they had entered it before, and to visit with destruction all that fell into their power. -Yusuf Ali

7. (Saying): If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So, when the time for the second (of the judgments) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting. – Pickthal

وعد الآخرة- End Times , Final Days

The Punishment of Beni Israel in the Final Days or End Times

Surah Al Israa Verse 4-7 and Verse 104

Verse 7 is a very important and fundemetal Verse which has been misinterpreted in many tafsirs of the Quran. The orthodox Tafsir is that this is the Second Event which the Quran confirms will cause the destruction of the Temple in Jerusalem and all that is around it. Normally this second event is equated by Tafsir scholars to an event which has taken place. However it is clear that the reference in this Verse is to وعد الآخرة discussed above. This term has a special meaning in the Quran and only occurs two times, in Verse 7 above and in Verse 104 of the same Surah (Al Israa). The term (الآخرة) always has the same meaning in the Quran , which is the AfterLife. Every single Verse in the Quran which I have examined, and there are over 70 such Verses containing the term (الآخرة) always refers to the same meaning, the After Life. There is No Verse in the Quran as far as I could see, in which this Term (الآخرة) means the next event or the other event, the meaning is always the same, The AfterLife. I have listed all the Verses that I am able to find in the Quran containing this term, in an Appendix in this document, so that the reader can clearly see the reference in which this term is used, and it is always the same, the meaning is the AfterLife.

The Term (وعد الآخرة) means the Promise of the Afterlife as a direct translation, or the End Times, the Final Days, that is when the Promise of the Afterlife becomes near , we are at the final stages of the End Times or Final Days. This Term is used only twice in the Quran, in the above Verse 7 and in Verse 104 of the same Surah. Infact these two Verses are so directly connected, that one Verse confirms the other, and if this vital and important point is missed, then it becomes very difficult to understand Veres 4-7 of Surah Al Israa.. The translation of Verse 7 above is quite different and has a different meaning if we apply the term, the End Times or the Final days and would read as follows:

If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So, when the End Times or the Final days are near they will disfigure their faces and enter the temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting.

The important point to notice here is that the tense in the Verse is a future tense , (ليسوا) , they will attack or disfigure the face, and similarly (ليدخلوا) they will enter, both these Verbs are used in the Verse as future not past Verbs, also confirming that the context here

is a future context which is the End Times . If we examine Verse 104, this Verse also confirms very clearly that Verse 7 relates to the End Times events and the punishment of Beni Israel at the End Times or the Final Days will be so severe that the first event will be just a curtain raiser to the second event.

VERSE 104-The gathering of Beni Israel at the End Times or the Promise of the Hereafter

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ أَسْكُنُوا
الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا

This Verse has been translated correctly by Pickthal to mean the End Times, and it is remarkable that he now translates the Term (وعد الآخرة) as meaning the End Times or the Final Days, and the same Translator translates the same Term (وعد الآخرة) in Verse 4 above as meaning the Next time or the next event. The Quran is telling Beni Israel, and We said to Beni Israel, live on the earth and if the Promise of the EndTimes comes we will gather you together. This is a very important Verse and is infact corroborated and confirmed in the Bible as well , the bringing of the Israelites together in the Final Days.

104. And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter cometh to pass we shall bring you as a crowd gathered out of various nations.' – Pickthal

This time Pickthal translates the Term (وعد الآخرة), the Promise of the Hereafter, or the End Times or the Final Days, whereas the same Term he translates in Verse 7 differently as the Next time , which is inconsistent. The Quran tells us in Verse 104 and we ordained or told Beni Israel that they will be gathered together at the End Times or the Final Days, and Verse 7 above says that they and their temple will be put to waste at the (وعد الآخرة) End Times or the Final Days, that is the Final Punishment of Beni Israel , if they continue to spread mischief on the earth and act haughty and mighty as Verse 4 above tells us. If these two conditions for the behavior of Beni Israel remains the same, they will be put to waste and punished and their Temple destroyed at the End Times or Final Days . This is the final punishment for Beni Israel for spreading mischief and immorality on earth and for acting arrogantly and mighty. This is infact their current behavior and because there is no change in their behavior but an increase in their wickedness to the point where their arrogance and the abuse of power is very clear for the whole world to see , they will receive the Punishment confirmed by Verse 7. They will not escape this punishment of the Final Days, and Verse 104 tells us that at the time of the Final Days or when the End Times are near, Beni Israel will be gathered together in one place from the four corners of the world, this one place clearly being Occupied Palestine (Israel).

CONFIRMATION OF THE QURAN VERSE 104 IN THE HEBREW BIBLE-GATHERING BENI ISRAEL IN THE LAST DAYS OR END TIMES

Infact Verse 104 which tells us that “We said to Beni Israel..” , this is confirmed in the Hebrew Bible, as it is well known to Christians and Jews alike that Allah will bring the remanents of Beni Israel together during the Final Days or the End Times. There are two prophecies one in Ezekiel and the second in Isaiah which confirm Verse 104 in the Quran, that the Israelites will one day be brought together from the four corners of the world, in the last days or End Times:

Prophecies of EZKIEL confirming Verse 104 of the Quran

Bringing together Beni Israel at the End Times

Prophetic career

In July 592 BC, at the age of 30, Ezekiel describes his calling to be a [prophet](#), by going into great detail about his encounter with [God](#) who rode upon a chariot of four wheels guided by [Cherubs](#).^[Ezekiel 1] For the next five years he incessantly prophesied the destruction of [Jerusalem](#) and its temple, which was met with some opposition and drama. However, Ezekiel and his contemporaries like [Jeremiah](#), another prophet who was living in Jerusalem at that time, witnessed the fulfillment of their prophecies when Jerusalem was finally sacked by the Babylonians. The date of the sacking, 587 BC, is confirmed by Babylonian [cuneiform](#) records discovered by archeologists. Ezekiel was 50 years old when he began to have visions of a new *Temple*. He served as a prophet for at least 22 years until, according to scriptures, it is believed Ezekiel's last encounter with God occurred in April 570 BC. Wiki

Ezekiel (حزقيال *Hazqiyal*) is recognized as a [prophet](#) in [Islamic tradition](#). Although not mentioned in the [Qur'an](#) by the name, all [Muslim](#) scholars, both classical^[12] and modern^[13] have included Ezekiel in the prophetic pantheon.

In Ezekiel there are two Prophecies which concern the bringing together of the Israelites from all Nations, confirming exactly what Verse 104 in the Quran tells us, that “We said to Beni Israel” in their book, and this is exactly what we find in the Prophecies of Ezkiel and Isaiah, both these Prophecies confirm exactly what the Quran says in Verse 104.

Ezkiel’s prophecies which relate to the gathering of Beni Israel are two, Chapter 20,Verse 34 of the Book of Ezekiel and Book 37 Verse 21 of the Book of Ezekiel. Ezekiel was born in the year 622 BC and was the son of a high priest. He was taken into captivity by the Babylonians with the other Jewish nobles and high priests in the year 587 BC, and lived in Babylon (present day Iraq) until his death and final buriel in present day Iraq. The Book of Ezekiel describes his prophetic Visions when he was called to Propehthood. His Arabic name is حزقيال *Hazqiyal*.

The first Prophecy of Ezekiel below , Allah (Elohim) says in this Prophecy that the Israelites will be brought out of all the nations of the world and that the evil among them will be punished and that the Name of Allah will no longer be profaned , by seeking other pagan gods.

33 Therefore, as I live, saith the Lord, I will reign over you with a strong hand, and with a high arm, and with outpoured wrath: 34 I will bring you out from the nations, and will take you out of the lands wherein ye were dispersed, with a strong hand, and with a high arm, and with outpoured wrath. 35 And I will bring you into the wilderness of the nations, and will plead with you there face to face. 36 As I pleaded with your fathers in the wilderness of the land of Egypt, so will I judge you, saith the Lord. 37 And I will cause you to pass under my rod, and I will bring you in by number. 38 And I will separate from among you the ungodly and the revolvers; for I will lead them forth out of their place of sojourning, and they shall not enter into the land of Israel: and ye shall know that I am the Lord, even the Lord. 39 And as to you, O house of Israel, thus saith the Lord, even the Lord; Put away each

one his evil practices, and hereafter if ye hearken to me, then shall ye no more profane my holy name by your gifts and by devices. Septuagint Ezekiel 20-34

The second Prophecy of Ezekiel (37:21) below also says the same , that Allah will bring Beni Israel from all the Nations where they have dispersed and will bring them to the land of Israel. This is exactly what Verse 104 of the Quran confirms, that Allah told Beni Israel that He will bring them together in the Final Days or the Latter Days.

21 And thou shalt say to them, Thus saith the Lord God; Behold, I will take the whole house of Israel out of the midst of the nations, among whom they have gone, and I will gather them from all that are round about them, and I will bring them into the land of Israel. Ezkiel 37:21 Septuagint

PROPHECY OF ISAIAH

12 And he shall lift up a standard for the nations, and he shall gather the lost ones of Israel, and he shall gather the dispersed of Juda from the four corners of the earth. Isaiah 11-11-12

Isaiah was a Prophet who lived in the 8th Century BC in the kingdom of Judah . Although Isaiah is not mentioned by name in the [Qur'an](#) or in the authenticated sayings of Prophet Muhammed, [Muslim](#) sources have accepted him as a [prophet](#).^[10] Some Muslim scholars, such as [Ibn Kathir](#) and [Kisa'i](#), reproduced Jewish traditions, transmitted through early Jewish converts to Islam, regarding Isaiah. Such Old Testament stories, which are not confirmed by the Quran or prophetic hadeeth, are referred to as Isra'iliyyah, and are not considered strong enough to be used as evidence in Islamic law. Isaiah is mentioned as a prophet in Ibn Kathir's [Stories of the Prophets](#) and the modern writers [Muhammad Asad](#) and [Abdullah Yusuf Ali](#)^[11] accepted Isaiah as a true [Hebrew prophet](#), who preached to the Israelites following the death of King [David](#). Isaiah is well known in [Muslim exegesis](#) and [literature](#), notably for his predictions of the coming of [Jesus](#) and [Muhammad](#).^[12] Isaiah's narrative in [Muslim literature](#) can roughly be divided into three sections. The first part establishes Isaiah as a [prophet](#) of [Israel](#) during the reign of [Hezekiah](#); the second part focuses on Isaiah's actions during the siege of [Jerusalem](#) by [Sennacherib](#); and the third part is primarily focused upon Isaiah warning the people of coming doom. -Wiki

Isaiah Book 11 Verses 11-12 below also confirm Verse 104 of the Quran that Allah will bring all the dispersed of Israel and Judah together from all the four corners of the earth. It shall be in that day, meaning the final days or the end times, that Allah (Elohim) will bring the Israelites and gather them together.

Isaiah Ch. 1

but Israel does not know me, and the people has not regarded me.

4 Ah sinful nation, a people full of sins, an evil seed, lawless children: ye have forsaken the Lord, and provoked the Holy One of Israel. 5 Why should ye be smitten any more, transgressing more and more? the whole head is pained, and the whole heart sad. 6 From the feet to the head, there is no soundness in them; neither wound, nor bruise, nor festering ulcer are healed: it is not possible to apply a plaister, nor oil, nor bandages. 7 Your land is desolate, your cities burned with fire: your land, strangers devour it in your presence, and it is made desolate, overthrown by strange nations. 8

2 For in the last days the mountain of the Lord shall be glorious, and the house of God shall be on the top of the mountains, and it shall be exalted above the hills; and all nations shall come to it.

11 And it shall be in that day, that the Lord shall again shew his hand, to be zealous for the remnant that is left of the people, which shall be left by the Assyrians, and that from Egypt, and from the country of Babylon, and from Ethiopia, and from the Elamites, and from the rising of the sun, and out of Arabia. 12 And he shall lift up a standard for the nations, and he shall gather the lost ones of Israel, and he shall gather the dispersed of Juda from the four corners of the earth. Isaiah 11-11-12 (Septuagint)

THE HEBREW PROPHETS and their PROPHECIES ABOUT THE DESTRUCTION OF JERUSALEM

The Quran in Surah Yusuf Verse 109 below says” And we did not send before you except men which we inspire (with words in their mouths) from the people of the villages” and this is exactly what they were.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۚ
أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَلَدَارُ
الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۚ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

Prophets like Jeremiah, Micah, Isiah, Hosea, Amos, Obdaiah, Haggai were all men from local villages in Israel who were inspired by Allah to say certain prophecies and they prophesied for a specific purpose, role or time and that was the end of their limited prophetic mission. The prophecies of these inspired men is written as Books in the Hebrew Bible so we have the Book of Isiah, which contains the prophecies of Isiah, the Book of Jeremiah which contains the prophecies of Jeremiah and so on, all these men were inspired by Allah the Verse 109 above in the Quran (Sura Yusuf) tells us. The word نوحى, اوحينا literally mean that we made them aware or spoke to them directly through one of our mediums, be it an angel or just a voice, as the word is derived from وحي which in the case of the Prophet of Islam (SAW) it actually refers to Gebrail. Therefore those prophets in the Hebrew Bible, some of whom were herdsmen, were either spoken to by an angel or heard a voice instructing them to go and say certain words and warnings to the Israelites, which of course they did sometimes fearing for their lives other times put to death. For an example in the Prophecies relating to the destruction of the Kingdom of Israel and Judah due to their wickedness normally starts like this:

Hear ye the word of the Lord, ye kings of Judah, and men of Judah, and the dwellers in Jerusalem

The above is the Prophecy of Jeremiah discussed below about the destruction of Jerusalem. It starts with the words, hear ye the word of the Lord, which is exactly what the Quran is informing us that we inspired or told these prophets to say these words.

Again we have the Prophecy of Hosea which is also discussed below which starts with:

{4:1} Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because [there is] no truth, nor mercy, nor knowledge of Elohim in the land.

Below we will discuss the Prophecies of the Prophets of Israel (Jeremia, Isaiah, Elijah, Ezekiel, Hosea, Micah) to the Israelites and the Jews warning them that unless they stop their Pagan practices and turn to Allah (Elohim) their cities of Jerusalem and Samaria will be destroyed and they will be taken captive by the Assyrians and the Babylonians. All the Prophecies below are taken directly from the Bible, the Old Testament which is the Hebrew Bible.

Prophet Elijah

And, behold, [there came] a voice unto him, and said, What doest thou here, Elijah?

The Quran tells us in Surah Yusuf Verse 109 above says” And we did not send before you except men which we inspire (with words in their mouths) from the people of the villages” and we see above in the case of Jeremiah, Hosea and

Elijah this is exactly the case. Ofcourse in the case of Prophet Elijah he had a much greater and more distinguished role as a prophet and there is a Verse in the Quran which relates to Elijah warning the Jews against the worship of the Pagan god Baal, and this is discussed later in this book under the section, the Pagan worship of the Israelites. All the 12 tribes of Israel fell into Pagan worship of one type or another and that is why we had the first of these two Calamaies that Verse 4 of Surah Al Israa refers to.

There are two important and highly distinguished Phases in the history of Beni Israel and the Jews, who are one of the twelve tribes of Beni Israel (the tribe of Judah from which the word Jew is derived, meaning he who is Judan , or in Arabic, Yahudi which is from the tribe of Yahuda).

The First Phase is the history of Beni Israel and Judah before and up to the Babylonian Captivity, and the Second Phase is the emergence of Phariasic Judaism which then became Rabbinical Judiasim which is in its current form the Jewish religion as it stands today. Todays Judiasim is in essence Rabbinical Judiasim and has its birth in Pharasic Judiasim. The Period of the beginning of Phariasic Judism which is in essence Modren Judiasim started at 70 AD after the destruction of the Second Temple. At that time , Phariasic Sect which only numbered 5000 adherents, took over control of the Jewish Religion after finally defeating its rival, the Saduccies after hundreds of years of bickering and sometimes open conflict and warfare between the two Jewish sects. The majority which followed the Sadducies , succumbed to the minority Pharisees , which was in essence a secret sect and the beginning of secret societies. The word Pharisee is derived from the Arabic word Pharsee (فارسي) , which means Persian. The Original Phasees were Zorastrians, so we need to ask the question, which is in essence a fundamental question, which goes to the heart of what modern Judiasim is, why was this Jewish sect called Pharsee , which existed from 500 BC to 70 AD when they finally carried out a Coup and took over control of the Jewish Religion after the final destruction of the Temple of Jerusalem by the Romans in 70 AD. Jesus(PBU) condemned the Pharisees in very harsh words , saying that they were the children of satan.

Before we go into great depth and detail about the subject of the Pharisees, we must return to the subject matter of this section, which is Verse 4 of Surah Al Israa (Beni Israel).

It is important to distinguish these two Phases as they are marketedly different. In Pri Captivity Judiasim, the Jews and the other ten tribes of Israel fell into Paganism and worship of local gods and deities other then Allah. The Abrahamic religion , also known as Din Ibrahim or Al Hanafiya, that is why we muslims say before we start our prayers: Wajaht Wajhi lilathi fatar alsamawat wil ard hanif musliman ala mula Ibrahim.

Some of the Tribes of Beni Israel followed the Hanafiya Al Ibrahimia until the a

Let us look at some of these Prophesies as the Quran tells us in Verse 4 of Surah Al Israa above that We decreed to Beni Israel in the Book, that they will be corrupt and high and mighty, let us now examine the relavent passages in the Hebrew Bible which is indicated by Verse 4 above.

The Jewish Prophet Jeremiah fortells the Destruction of Jeruselam :

The Jewish Prophet Jeremiah who lived in 626 BC , fortells the destruction of Jeruselam because of the wickedness of the Jews in their Pagan practices , the destruction at the hands of the Babylonians in 587 BC and the Captivity of the Jews in Babylon . The Kingdom of Israel and the ten tribes have already been overcome and destroyed by the Assyrians a century before this Prophecy of Jeremiah. The Jewish Kingdom of Juda's turn came 135 years after the destruction of the Northern Kingdom of Israel. Jerusalem was the capital of the Kingdom of Juda and Samaria was the Capital of the Northern Kingdom of Israel. The twelve tribes split into these two kingdoms after the death of King Solomon.

The Verse 19 below of Jeremiah tells us that Elohim (الله) says that because Judah (The Jews) served and worshipped strange gods which their fathers knew not, that is, their fathers worshipped Allah and the Abrahamic faith, and the Jews of the kingdom of Judah turned to Pagan worship, the worship of the Pagan deity Baal, the shedding of innocent blood, that is the shedding of the blood of children in pagan rituals to Baal, which required human blood sacrifice, and the burning of their children in the fire of Baal (Moloch) where they erected sacrificial alters for the burning of children to the Pagan god Moloch (another name for Baal), because of all these things committed by the Jews of Judah, Jeremiah says in his prophecy that Judah (the Jews) will be punished. So Chapter 19 Verse 4 of Jeremiah says these are the reasons why Allah was preparing punishment for the Jews.

- Turning against Allah towards Pagan worship
- Worshipping Pagan gods – Baal, the Canaanite Pagan god of War and destruction.
- Burning their Children in the fire, which is an ancient Pagan ceremony to the pagan god Moloch (another name for Baal).

Jeremiah Chapter 19

Hear ye the word of the Lord, ye kings of Judah, and men of Judah, and the dwellers in Jerusalem, and they that enter in by these gates; thus saith the Lord Elohim of Israel; Behold, I *will* bring evil upon this place, so that the ears of every one that hears it shall tingle. *4 Because they forsook me, and profaned this place, and burnt incense in it to strange gods, which they and their fathers knew not; and the kings of Judah have filled this place with innocent blood, 5 and built high places for Baal, to burn their children in the fire, which things I commanded not, neither did I design them in my heart:*

Verse 6 of the Prophecy of Jeremiah tells us that because of what Elohim says in Verse 4, above the reasons outlined clearly for the evil that has befallen upon Judah and the Jews, Verse 6 of the prophecy below tells us that Allah will destroy the counsel of Judah and Jerusalem, that is destroy the ruling elite and the leadership of the Jews, by the sword of their enemies, and Jerusalem will be destroyed and full of disease and plagues. Neighbourer will eat the flesh of his neighbour, and this is exactly what happened because the Siege of Jerusalem before its final destruction lasted a long time, the people of the city became hungry, and the final disaster fell upon the city as described in Verse 6 below.

Chapter 19

6 Therefore, behold, the days come, saith the Lord, when this place shall no more be called, The fall and burial-place of the son of Ennom, but, The burial-place of slaughter. *7 And I will destroy the counsel of Juda and the counsel of Jerusalem in this place; and I will cast them down with the sword before their enemies, and by the hands of them that seek their lives: and I will give their dead bodies for food to the birds of the sky and to the wild beasts of the earth. 8 And I will bring this city to desolation and make it a hissing; every one that passes by it shall scowl, and hiss because of all her plague. 9 And they shall eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his neighbour in the blockade, and in the siege wherewith their enemies shall besiege them.*

The Verses below says that Allah will give them in Captivity to the Babylonian King for the Blasphemies of the Jews and their Pagan worship.

4 For thus saith the Lord, Behold, I *will* give thee up to captivity with all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall see *it*: and I will give thee and all Juda into the hands of the king of Babylon, and they shall carry them captives, and cut them in pieces with swords. 5 And I will give all the strength of this city, and all the labours of it, and all the treasures of the king of Juda, into the hands of his enemies, and they shall bring them to Babylon. 6 And thou and all the dwellers in thine house shall go into captivity: and thou shalt die in Babylon, and there thou and all thy friends shall be buried, to whom thou hast prophesied lies.

The destruction of Jerusalem as fortold by the Prophet Jeremiah above is described in details below by the Jewish historian Flavius Josephus (A.D. 37–c.100) who wrote the book *The History of the Jews- the Complete Works of Josephus*. Below in Book 10.

CHAPTER 7

4. (116) Now in the ninth year of the reign of Zedekiah, on the tenth day of the tenth month, the king of Babylon made a second expedition against Jerusalem, and lay before it eighteen months, and besieged it with the utmost application. There came upon them also two of the greatest calamities, at the same time that Jerusalem was besieged, a famine and a pestilential distemper, and made great havoc of them: (117) and though the prophet Jeremiah was in prison, he did not rest, but cried out, and proclaimed aloud, and exhorted the multitude to open their gates, and admit the king of Babylon, for that, if they did so, they should be preserved, and their whole families; but if they did not so, they should be destroyed; (118) and he foretold, that if anyone staid in the city, he should certainly perish by one of these ways,—either be consumed by the famine, or slain by the enemy's sword; but that if he would fly to the enemy he should escape death: (119) yet did not these rulers who heard believe him, even when they were in the midst of their sore calamities; but they came to the king, and, in their anger, informed him what Jeremiah said, and accused him, and complained of the prophet as of a madman, and one that disheartened their minds, and, by the denunciation of miseries, weakened the alacrity of the multitude, who were otherwise ready to expose themselves to dangers for him, and for their country, while he, in a way of threatening, warned them to fly to the enemy, and told them that the city should certainly be taken, and be utterly destroyed.

CHAPTER 8

HOW THE KING OF BABYLON TOOK JERUSALEM AND BURNT THE TEMPLE, AND REMOVED THE PEOPLE OF JERUSALEM AND ZEDEKIAH TO BABYLON. AS ALSO, WHO THEY WERE THAT HAD SUCCEEDED IN THE HIGH PRIESTHOOD UNDER THE KINGS

1. (131) Now the king of Babylon was very intent and earnest upon the siege of Jerusalem; and he erected towers upon great banks of earth and from them repelled those that stood upon the walls: he also made a great number of such banks round about the whole city, the height of which was equal to those walls. (132) However, those that were within bore the siege with courage and alacrity, for they were not discouraged, either by the famine or by the pestilential distemper, but were of cheerful minds in the prosecution of the war, although those miseries within oppressed them also; and they did not suffer themselves to be terrified, either by the contrivances of the enemy, or by their engines of war, but contrived still different engines to oppose all the other withal, (133) till indeed there seemed to be an entire struggle between the Babylonians and the people of Jerusalem, who had the greater sagacity and skill; the former party supposing they should be thereby too hard for the other, for the destruction of the city; the latter placing their hopes of deliverance in nothing else but in persevering in such inventions, in opposition to the other, as might demonstrate the enemy's engines were useless to them; (134) and this siege they endured for eighteen months, until they were destroyed by the famine, and by the darts which the enemy threw at them from the towers.

2. (135) Now the city was taken on the ninth day of the fourth month, in the eleventh year of the reign of Zedekiah. They were indeed only generals of the king of Babylon, to whom Nebuchadnezzar committed the care of the siege, for he abode himself in the city of Riblah. The names of these generals who ravaged and subdued Jerusalem, if anyone desire to know them, were these: Nergal Sharezer, Sangar Nebo, Rabsaris, Sarsechim, and Rabmag; (136) and when the city was taken about midnight, and the enemy's generals were entered into the temple, and when Zedekiah was sensible of it, he took his wives and his children, and his captains and

friends, and with them fled out of the city, through the fortified ditch, and through the desert; (137) and when certain of the deserters had informed the Babylonians of this, at break of day, they made haste to pursue after Zedekiah, and overtook him not far from Jericho, and encompassed him about. But for those friends and captains of Zedekiah who had fled out of the city with him, when they saw their enemies near them, they left him and dispersed themselves, some one way and some another, and every one resolved to save himself; (138) so the enemy took Zedekiah alive, when he was deserted by all but a few, with his children and his wives, and brought him to the king. When he was come, Nebuchadnezzar began to call him a wicked wretch, and covenant-breaker, and one that had forgotten his former words, when he promised to keep the country for him. (139) He also reproached him for his ingratitude, that when he had received the kingdom from him, who had taken it from Jehoiachin, and given it him, he had made use of the power he gave him against him that gave it: "but," said he, "God is great, who hateth that conduct of thine, and hath brought thee under us." (140) And when he had used these words to Zedekiah, he commanded his sons and his friends to be slain, while Zedekiah and the rest of the captains looked on; after which he put out the eyes of Zedekiah, and bound him, and carried him to Babylon. (141) And these things happened to him as Jeremiah and Ezekiel had foretold to him, that he should be caught, and brought before the king of Babylon, and should speak to him face to face, and should see his eyes with his own eyes; and thus far did Jeremiah prophesy. But he was also made blind, and brought to Babylon but did not see it, according to the prediction of Ezekiel.

3. (142) We have said thus much because it was sufficient to show the nature of God to such as are ignorant of it that it is various, and acts many different ways, and that all events happen after a regular manner, in their proper season, and that it foretells what must come to pass. It is also sufficient to show the ignorance and incredulity of men, whereby they are not permitted to foresee anything that is future, and are, without any guard, exposed to calamities, so that it is impossible for them to avoid the experience of those calamities.

4. (143) And after this manner have the kings of David's race ended their lives, being in number twenty-one, until, the last king, who all together reigned five hundred and fourteen years, and six months, and ten days: of whom Saul, who was their first king, retained the government twenty years, though he was not of the same tribe with the rest.

5. (144) And now it was that the king of Babylon sent Nebuzaradan, the general of his army, to Jerusalem, to pillage the temple; who had it also in command to burn it and the royal palace, and to lay the city even with the ground, and to transplant the people into Babylon. (145) Accordingly he came to Jerusalem, in the eleventh year of king Zedekiah, and pillaged the temple, and carried out the vessels of God, both gold and silver, and particularly that large laver which Solomon dedicated, as also the pillars of brass, and their chapiters, with the golden tablets and the candlesticks: (146) and when he had carried these off, he set fire to the temple in the fifth month, the first day of the month, in the eleventh year of the reign of Zedekiah, and in the eighteenth year of Nebuchadnezzar; he also burnt the palace, and overthrew the city. (147) Now (149) But the general of the Babylonian

king now overthrew the city to the very foundations, and removed all the people, and took for prisoners the high priest Seraiah, and Zephaniah, the priest that was next to him and the rulers that guarded the temple, who were three in number, and the eunuch who was over the armed men, and seven friends of Zedekiah, and his scribe, and sixty other rulers; all whom, together with the vessels they had pillaged, he carried to the king of Babylon to Riblah, a city of Syria. (150) So the king commanded the heads of the high priest and of the rulers to be cut off there; but he himself led all the captives and Zedekiah to Babylon, He also led Josedek the high priest, away bound. He was the son of Seraiah, the high priest, whom the king of Babylon had slain in Riblah, a city of Syria, as we just now related.

Prophecies of Prophet Elijah

And, behold, [there came] a voice unto him, and said, What doest thou here, Elijah?
{ 19:14 } And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, [even] I only, am left; and they seek my life, to take it away.

Judges

The Book of Judges in the Hebrew Bible tells us that Beni Israel did evil and forgot Allah (Elohim) and served Pagan gods , baalim (which is a plural of the Pagan diety baal).

{ 3:5 } And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: { 3:6 } And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. { 3:7 } **And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the grove**

The Prophecy of Micah

Micah prophecies below the destruction of Jerusalem as he says “They build up Zion with blood, and Jerusalem with iniquity.” This means that the Kingdom of Israel was built on the blood of the prophets and innocent children sacrificed to pagan gods, and Jerusalem is full of wickedness, therefore the prophecy below says all of Israel will be turned over as a field is plowed and Jerusalem will become a rubbish dump:

Therefore shall Zion for your sake be plowed [as] a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

{ 1:5 } For the transgression of Jacob [is] all this, and for the sins of the house of Israel. What [is] the transgression of Jacob? [is it] not Samaria? and what [are] the high places of Judah? [are they] not Jerusalem? { 1:6 } Therefore I will make Samaria as an heap of the field, [and] as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. { 1:7 } And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered [it] of the hire of an harlot, and they shall return to the hire of an harlot.

{ 3:8 } But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. { 3:9 } Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. { 3:10 } They build up Zion with blood, and Jerusalem with iniquity. { 3:11 } The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, [Is] not the LORD among us? none evil can come upon us. { 3:12 } **Therefore shall Zion for your sake be plowed [as] a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.**

The Prophecy of Hosea

The Prophet Hosea says to Beni Israel, that Allah (Elohim) has controversy with them, that is there is a very serious problem with Beni Israel, and what is exactly the nature of the Problem. There is No Truth, nor mercy nor knowledge of Elohim in Israel. The Prophecy then goes on to foretell the fall of Israel and Judah at the hands of the Assyrians and the Babylonians (5:5).

{ 4:1 } Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because [there is] no truth, nor mercy, nor knowledge of Elohim in the land. { 4:2 } By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. { 4:3 } Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of

heaven; yea, the fishes of the sea also shall be taken away. {4:4} Yet let no man strive, nor reprove another: for thy people [are] as they that strive with the priest. {4:5} Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

{5:5} And the pride of Israel doth testify to his face:therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

{5:10} The princes of Judah were like them that remove the bound:[therefore] I will pour out my wrath upon them like water.

The Prophet Hosea in the above prophecy (5:10) says that the best men of Judah, the Jewish princesses became very wicked , that is they removed all boundaries and did not anymore follow the Sharia of Moses, and Allah says I will pour my anger on them like water, they will be covered by the Anger of Allah.

The Prophet Hosea then foretells the destruction of Israel under the hands of the Assyrians in his prophecy below (8:5).

{8:5} Thy calf, O Samaria, hath cast [thee] off; mine anger is kindled against them: how long [will it be] ere they attain to innocency? {8:6} For from Israel [was] it also: the workman made it; therefore it [is] not God: but the calf of Samaria shall be broken in pieces. {8:7} For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up. **{8:8} Israel is swallowed up:now shall they be among the Gentiles as a vessel wherein [is] no pleasure. {8:9} For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.**

The Prophecy of Amos

Amos was a herdsman and a fruit gatherer, and he said that Allah(Elohim) instructed him to prophesise to the people of Israel.

{7:14} Then answered Amos, and said to Amaziah, I [was] no prophet, neither [was] I a prophet's son; but I [was] an herdman, and a gatherer of sycamore fruit: {7:15} And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

{3:1} Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, {3:2} You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

{5:1} Hear ye this word which I take up against you, [even] a lamentation, O house of Israel. {5:2} The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; [there is] none to raise her up. {5:3} For thus saith the Lord Elohim; The city that went out [by] a thousand shall leave an hundred, and that which went forth [by] an hundred shall leave ten, to the house of Israel.

{5:25} Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? {5:26} But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. {5:27} Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name [is] The God of hosts.

Moloch was a Pagan god worshipped by the Phoenicians and Canaanites, Moloch had associations with a particular kind of propitiatory child sacrifice by parents. Moloch figures in the Hebrew Bible in the Book of Deuteronomy and in the Book of Leviticus as a form of idolatry. In the Hebrew Bible, Gehenna was a valley by Jerusalem, where Israelites who turned to pagan worship and followers of various Baalim and Caananite gods, including Moloch, sacrificed their children by fire.

Allah (Elohim) warns the Israelites against the worship of the pagan god Moloch who demands the sacrifice of the first born child by fire to him. The Hebrew Bible states:

And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy Elohim: I *am* the LORD. King James Bible – Leviticus 18:21

The Israelites were practicing the Child sacrifice of burning their oldest to the pagan god Moloch who demands blood and child sacrifice. Indded we have a detailed descriton in the Hebrew bible of how an King sacrified his only daughter. In the following account from the Book of Judges (Hebrew bible), the Israelite warrior king Jephthah is about to set off to make war on the Ammonites. In payment for victory, Jephthah promises LORD God he will sacrifice the first "whatsoever" that comes from his house to greet him upon his return.

THE ISRAELI KING JEPHTAH SACRIFICES HIS ONLY DAUGHTER TO A PAGAN god

30. And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31. Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.

— [Judges 11:30-31](#) (KJV)

The first to pass through the doors of Jephthah's house upon his return is his only child, his beloved daughter.

34. And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

35. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

— [Judges 11:34-35](#) (KJV)

36. And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

— [Judges 11:36](#) (KJV)

37. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

—

Jephthah agrees, his daughter is given 2 months respite after which upon her return she is sacrificed to a pagan god because her father Jephthah wins a victory over his enemies the Ammonites :

38. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

40. That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

— [Judges 11:38-40](#) (KJV)

The 1908 Catholic Encyclopedia contains the following reference to Moloch Worship by the Israelites:

"The chief feature of Moloch's worship among the Jews seems to have been the sacrifice of children, and the usual expression for describing that sacrifice was "to pass through the fire", a rite carried out after the victims had been put to death.

The special centre of such atrocities was just outside of Jerusalem, at a place called Tophet (probably "place of abomination"), in the valley of Geennom. According to III (I) Kings, xi, 7,

The custom of causing one's children to pass through the fire seems to have been general in the Northern Kingdom [IV (II) Kings, xvii, 17; Ezech. xxiii, 37], and it gradually grew in the Southern, encouraged by the royal example of Achaz (IV Kings, xvi, 3) and Manasses [IV (II) Kings, xvi, 6] till it became prevalent in the time of the prophet Jeremias (Jerem. xxxii, 35), when King Josias suppressed the worship of Moloch and defiled Tophet [IV (II) Kings, xxiii, 13 (10)]. It is not improbable that this worship was revived under Joakim and continued until the Babylonian Captivity ...

... Of late, numerous attempts have been made to prove that in sacrificing their children to Moloch the Israelites simply thought that they were offering them in holocaust to Yahweh. In other words, the Melech to whom child-sacrifices were offered was Yahweh under another name. To uphold this view appeal is made in particular to Jer., vii, 31; xix, 5, and to Ezech., xx, 25-31. But this position is to say the least improbable. The texts appealed to may well be understood otherwise, and the prophets expressly treat the cult of Moloch as foreign and as an apostasy from the worship of the true God. The offerings by fire, the probable identity of Moloch with Baal, and the fact that in Assyria and Babylonia Malik, and at Palmyra Malach-bel, were sun-gods, have suggested to many that Moloch was a fire- or sun-god." Catholic Encyclopedia 1908

The Quran warns the Israelites against the killing of their children in Surah Al Anam Verse 137.

QURAN Surah 6 Al An'am

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَاءُهُمْ
لِيُرُدُّوهُمْ وَلِيلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۚ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ۚ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

THE STAR OF DAVID IS A PAGAN SYMBOL

The Star referred to in the above Prophecy, is the star of their god Moloch or Chium (who is also called Remphan), which is called today the Star of David. It is formed by two overlapping triangles, one inverted and the other upright, and it has nothing to do with King David. It is an occult star, a symbol of Magic and witchcraft which the Israelites adopted from the Egyptians.

"The Universal Jewish Encyclopedia declares that the SIX-POINTED STAR...according to the Rosicrucians...was known to the ancient Egyptians." (Graham, p. 13)

"SIX TRIANGLES...is the Egyptian hieroglyphic for the ...Land of the Spirits." (Churchward, p. 177)

"Ancient Egyptian Seal of Solomon" (Churchward, p. 188)

"In the Astro-Mythology of the Egyptians, we find belief in the first man-god (Horus I) ...and his death and resurrection as Amsu"

"This (6-pointed star) was the first sign or hieroglyphic of Amsu"

"Amsu - the risen Horus - was the first man-god risen in spiritual form." (Churchward)

The Prophecy of Malachai

The Prophet Malachai in the Hebrew Bible prophesises against the Israelites and the Jews below, saying that they have profaned the Name of the Lord, meaning that they have put the Name under great disrespects and great blasphemies and have turned to strange gods, and the prophecy says that they that will do this will be cut off out of the tabernacle (temple) of Jacob.

{2:11} Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for

Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

{2:12} The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

{4:5} Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

{4:6} And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

PROPHET EZEKIEL

{8:9} And he said unto me, Go in, and behold the wicked abominations that they do here. {8:10} So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

{8:13} He said also unto me, Turn thee yet again, [and] thou shalt see greater abominations that they do. {8:14}

Then he brought me to the door of the gate of the LORD'S house which [was] toward the north; and, **behold, there sat women weeping for Tammuz.** - EZEKIEL KING JAMES BIBLE

The slaying of Urijah a Prophet for prophesying the destruction of Jerusalem by the King of Judah

{26:20} And there was also a man that prophesied in the name of the LORD, Urijah the son of

Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of

Jeremiah: {26:21} And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the

king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt; {26:22} And

Jehoiakim the king sent men into Egypt, [namely,] Elnathan the son of Achbor, and [certain] men with him into Egypt. {26:23} And

they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people - Book of Jeremiah

We see above in the Prophecies of Jeremiah, Micah, Hosea, Amos and Malachai indeed that Verse 4 of Sura Al Israa is confirmed, that it was decreed upon Israel in their Book that they will be Corrupt and Mighty Haughty.

We know that the destruction of the two kingdoms of Israel and Judah was the result of the Israelites falling into Pagan Worship away from the One Elohim, Allah who saved them at the hand of Moses (PBU) from Pharaoh and Egypt. After the death of Solomon, the Kingdom of Israel divided into two Kingdoms, the Northern Kingdom of the Ten tribes, formerly called the Kingdom of Israel with its capital in Samaria and the Southern Kingdom of Judah, its capital Jerusalem. Both the Northern Kingdom of Israel and Southern Kingdom of Judah fell into Pagan practices as we will discuss in more detail in this book at a later section.

The result of the Pagan practices of the two kingdoms was the destruction of the two kingdoms, see the prophecies above of the Prophets Jeremiah, Eliha, Hosea, Micah, Malachi, Ezekiel/

The 3rd Temple:

We have discussed above in Verses 4-7 and 104 of Sura Al Israa of the Quran, that in the Final Days Allah has promised that if Beni Israel (the Jews included as part of Beni Israel) remains haughty, high and mighty, and spread discord, vice and corruption on the Earth, that Allah's second and final promise will fall upon them just as before and their Temple will be destroyed again just as before (Verse 7).

Verse 7

﴿٧﴾ إِنَّ أَحْسَنْتُمْ أَحْسَنْتُمْ لَأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوْفُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرُوا مَا عَلَوْا تَتَبِيرًا

Verse 7: If ye do

good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So, when the End Times or the Final days are near they will disfigure their faces and enter the temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting.

Also we see from Verse 104 from the same Surah , Allah will gather all Beni Israel together in the Final Days or End Days together.

﴿١٠٤﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ أَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا

104. And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter cometh to pass we shall bring you as a crowd gathered out of various nations.' – Pickthal

This has also been confirmed in the Bible that Beni Israel will be gathered together in One place in the Final Days (see the Prophecy of Ezekial and Isaiah above). We see that the Quran tells us in Verse 7 of Surah Al Israa that the enemies of Beni Israel will enter the Temple in the End Times just as they did before , over 2500 years ago. That means that there will be a third Temple built and when this Temple is built it will be destroyed just like the last two Temples in Jerusalem at the hands of the Romans in 70 AD and the Babylonians in 587 BC.

The Bible also fortells the building of a Third Temple in Jerusalem at the End Times or Final days and according to the Christians, the bringing together of the Israelites in one place (Israel) and the building of the Third Temple is a sign of the second coming of Jesus the son of Mary, and this is called in Christianity the Second coming. The Jews also believe that when the Third Temple is built in Jerusalem, it will be the sign of the coming of their Messiah as well.

So who exactly wants to build the Third Temple in Jerusalem, and where will it be built. Just about every one wants to build the Third Temple from Freemasons, to Christian Israelites (British Israelites) and naturally the Jews themselves. There are a number of movements working together in Israel , the UK and the USA some are financed and blessed by the highest levels of British Aristocracy and Freemasonry, and indeed by the House of Windsor, to build this Third Temple in Jerusalem on Table Mount. This will naturally violate the Islamic Sites on Masjid Al Aqsa and will create a direct confrontation with all the countries in the Middle East and with Islam. It is the view of this author that this confrontation is inevitable and will lead the Middle East into a grim and destructive war from which only the Jews will come out worse off as this enevitable confrontation is fortold and indicated. Building the so called Third Temple on the Site of the Alaqsa is a disaster waiting to happen.

Indeed it is the objective of British and International Freemasonry to force this event and this confrontation, as it seems the sole purpose of creating Israel in the Middle East, as we will see further in this document by British Freemasonry, is not as a home for the Jews in the Middle East, but to act as a destructive tool for the area, in the hands of International Jewry and Freemasonry.

First we want to discuss the existing site on Temple Mount in a historical context and the current situation before we discuss the proposed building of this Third Temple on Temple Mount which will lead to disaster in this area.

Masjid AL AQSA–The Noble Sanctuary(الحرم الشريف)

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ)

1. **Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far Distant Place of Worship the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Nearer, the Seer. Surah Al Israa (Translation Pikthal)**

The Quran tells us of the Distant Palce of Worship (Al Mesjid Al Aqsa) whose precincts or nighbourhoods are blessed.

The above Quranic Verse refers to the Night Journey of the Prophet Mohammed (SAW) from Masjid Al Haram in Mecca to Masjid Al Aqsa . Masjid Al Aqsa is specifically mentioned in the Quran in this Surah (Verse).

This is a Very important Verse of the Quran and we must spend some effort here in trying to understand this Verse, which mentions two Mesjids, The Mesjid Al Haram and the Mesjid Al Aqsa. We know that the Mesjad Al Haram is the Kabba in Mecca , but where is the Mesjid Al Aqsa. The Quran in the above Verse states the Israa which is considered to be the Meraaj or the ascension , took place at night from Mesjid Al Haram to Mesjid Al Aqsa. Al Aqsa in Arabic literally translated means. The furthest point, the furthest or most unreachable place or point. Mesjd Al Aqsa translated means the furthest place of woship , the Most distant place of worship.

There are two questions we have to discuss here, the whereabouts of the Mesjid Al Aqsa and the Beit Al Muqadas. Are they the same and did they exist at the time of the Prophet Mohammed (SAW)?. The Term Mesjid Al Aqsa is referenced in the Quranic Ayaa above, the first Ayaa of Sura Al Israa. Beit Al Muqadas (which translated means the Sacred House) is often refered to in Hadith and Quoted in Hadith alongside the Israa or the Acension or Night Journey of the Prophet to Heaven.

The Ascenion of the Prophet is also sometimes refered to as the Israa and Maraaj, where the Israa is considered to be the Journey from Mecca to Beit Al Muqadas in Palstine , and the Acension is considered to be the Maraaj to Heaven. The word Maraaj is derived from the word Araj, which means to jump to escalate or to go up an escalater.

We have to ask ourselves Three Questions:

1. Where is Mesjid Al Aqsa?مسجد الاقصى
2. Where is Beit Al Muqadas?بيت المقدس
3. Are they the same entity?

As we now know, the Mesjid Al Aqsa is only refered to in the Surah Al Israa , the first Verse or first Ayaa. Beit Al Muqadas (بيت المقدس) is continuously refered to in Hadith from many authoritative Sources. There is

approximately 1000 pages that is referenced on the Journey or Israa to heaven by early Islamic Scholars. However, it is the first time that this topic is analysed from Hadith, Quran and Archeology, for we now know what exactly existed at the time of the Prophet in Al Quds (Jerusalem). Firstly and most importantly, Beit Al Muqadas (and als Mesjid Al Aqsa) does not refer to the Temple of Solomon (or what isreferred to as The Temple in Jerusalem , which Solomon Built on the Instructions of his father King David). Beit Al Muqadas is much older and goes back in pre-history. Some Hadith say that it was Adam who built it in Al Quds , but what is certain is that it is the Second most Sacred Site after the Qabaa in Mecca. The Kabaa is also called, Beit Allah , the Sacred House of Allah, whereas the Sceond most sacred site for Monotheisim is Beit Al Muqadas which came much after Beit Allah in Mecca. Beit Allah, the Kabbaa was divivley commsioned after the Formation of the Eart, Beit Al Muqadas was buit by the first Prophet of Allah, Adam and is the second most Holy and Sacred Site to Monotheisim.

Firstlly we discuss Beit Al Muqadas بيت المقدس

There are many references in Hadith to Beit Al Muqadas as being the first part of the Israa or the Acension to Heaven by the Prophet Mohammed.

The Tafsir of Ibn Kathir:

We refer here to the Tafsir of Ibn Kathir who passed away 774 Hijra. Ibn Kathir's Tafsir is one of the most well known and respected Tafsirs of the Quran , and in his Tafsir, he covers 8 pages on the First Verse of Surah Al Israa above. These 8 pages give Narrations by five Sources of HAdith on the Al Israa Verse and the Acension of the Prophet to Heaven. He quotes among others Al Bukhari and Imam Ahmad bin Hanbal.

There are a number of Narrations relating to the Hadith of the Al Israa Verse quoted in Ibn Kathir. They are as follows:

TAFSIR IBN KATHIR

1. Al Bukhari quoting Ans bin Malik
2. Imam Ahmad bin Hanbal quoting Anns bin Malik
3. Anns bin Malik quoting Malik bin Sa'saa.
4. Anns bin Malik quoting Abi Thur
5. The Narration of Shadad bin Auos.

These narrations are scanned into 8 pages and appended to the Appendix for those who wish to read the original in Arabic. Below I will give a summary of these Five Narrations from Ibn Kathir.

1. Al Bukhari and Anns bin Malik

In the Tafsi of Ibn Kathir, he quotes Al Bukhari with regards to the Al Isra Verse. Al Bukhari quotes Anns bin Malik who lived during the time of the Prophet. He was a servant of the Prophet who was born 10 years before Hijra, Anns was 20 year old when the Prophet (PBU) passed away. The Description that Al Bukhari gives with regards to the Al Isra Verse quoting Bin Malik does not mention AL Quds. The Israa or Ascension to Heaven starts from Mejid Al Haram, ALkaaba in Mecca and does not mention Beit Al Muqadis (The Sacred house). The dialogue only refers to the Angel Gabriel Ascending with the Prophet to Heaven after he ritually cleanses the Prophet with Zamzam Water.

2. Imam Ahmad bin Hambal Quoting Anns bin Malik:

In this Narration of Anns bin Malik, Hanbal quotes Anns bin Malik as saying he heard the Prophet say)“ Al Barak was brought to me which is a White Beast , between a donkey and a mule, places his hoof at the end of his side, and I mounted it until I arrived at Beit Al Muqadas (the Sacred house) and I tied the Beast to the ring with which the Prophets also tie , and I entered and prayed two Rakas and exited, and Gabriel brought me a Jug full of wine and a Jug full of Fermented Milk (Yogurt) and I chose the Yogurt drink and Gabriel said to me: You reacted with your instinct and I ascended with him to the Earthly heavens and Gabriel opened it and a voice said to himwho are you?. He said Gabriel and he was asked Who is with you? He said Mohammed, and was asked is he a Messenger? And Gabriel said : Yes he is a Messenger, and it was opened to us and there was Adam and he welcomed me and wished me Blessings .

This Narration continues until the Seventh Heaven is opened and he saw Abraham standing next to Beit Al Mamour who every day enters 70,000 Angel and they don't return .

The above Narration cites the fact that the Prophet Mohammed stops with Gabriel on his Ascension to Heaven at Beit Al Muqadas and prays two Rakas.

3. Anns bin Malik Narration of Malik bin Sa'saa:

This is the Narration of Malik bin Sa'saa who directly heard it from the Prophet who told them:

First the Narration states that the Prophet is Cleansed with Zamzam Water and a gold basin full of Wisdom and Belief and his heart was cleansed with Wisdom and Belief. Then Al Baraq was brought and the Prophet mounted it and was brought by Gabriel to the first Heaven where he met Adam.

4. The Narration of Anns by Abu Thur:

This Narration is similar to that of Malik bin Sa'saa above.

5. Narration by Shadad bin Aous:

Shadad bin Aous was a close and respected Companion of the Prophet. His Narration on the ISRAA is somewhat different from the others above in the sense that when the Prophet mounts Baraaq with Gabriel,

they stop off at four places for Prayers, including Yathrub (Medina) , Median, Beit Al Laham (where Isaa was born) .

The above Five Sources of Ibn Kathir, two of which (2, 5) state that the Prophet while mounted on Al Barak Journeyed to Beit Al Muqadas with Gabriel , before the Final Ascension to Heaven. There are many other sources which we can quote which also verify this account, that the Prophet Journeyed to Beit Al Muqadas in Palestine, what is today known as Al Quds in Arabic or Jersualem in English.

When did the Ascension to Heaven take place?

The date of the Israa is not precise as there are different accounts from sources of exactly which year it took place in. We know the Israa took place before the Hijra from Mecca to Medina in the year 622CE. Different sources give different date, some reliable sources state that the Israa took place three years after his first call of Prophethood which was when he was forty in the year 612 CE. This would place the Israa in the year 615 CE, some sources say that the Israa took place 619 CE , that is 3 years before Hijraa. The sources indicating that the Israa was at around 615 CE three years after his Prophehood,are very reliable sources.

The Prophet Mohammed (SAW) was born in the year 570 CE and his call to Prophethood came at approximately the year 612 CE. We will take the year 615CE as the year of the Israa . There are some early Islamic sources which states that not only was there one Israa but many ascensions to Heaven by the Prophet.

[11هـ](#) سنة كان ابتداء مرضه الذي تُوفي فيه أواخر شهر [صفر](#)

الشريعة والعقل السليم. [1] حيث يقول:

وفي تاريخ الإسراء: روى القطب الراوندي في " الخرائج والجرائح " عن علي (عليه السلام) أنه: لما كان بعد ثلاث سنين من مبعثه (صلى الله عليه وآله) أسري به إلى بيت المقدس وعرج به منه إلى السماء ليلة المعراج، فلما أصبح من ليلته حدث قريشا بخبر معراجهِ [2].

ومجموع ما نقله المجلسي في باب المعراج في تأريخه كما يلي: ذكر خبر " الخرائج " [3] ونقل
عن " المناقب " عن ابن عباس أنه: كان في شهر ربيع الأول بعد النبوة بسنتين. وفيه عن الواقدي
والسدي أنه: كان قبل الهجرة بستة أشهر في السابع عشر من شهر رمضان [4].
وعن الواقدي أيضا في " المنتقى " للكارزوني قال: كان المسرى في ليلة السبت لسبع عشرة ليلة
خلت من شهر رمضان في السنة الثانية عشرة من النبوة قبل الهجرة بثمانية عشر شهرا. وفيه قيل:
ليلة سبع عشرة من ربيع الأول قبل الهجرة بسنة، من شعب أبي طالب إلى بيت المقدس. وقيل:
ليلة سبع وعشرين من رجب. وقيل: كان الإسراء قبل الهجرة بسنة وشهرين وذلك سنة ثلاث
وخمسين من عام الفيل [5].

The Noble Sanctuary and Beit Al Muqadas

The Noble Sanctuary (الحرم الشريف) and the Beit Al Muqadas the two Names are synonomous. This clearly shows the continuity of the Message of Islam from the previous Propehets of ALLAH to the Present and the last Prophet and the Seal of the Prophet, Mohammed (SAW). It is the same message that all the Prophets of ALLAH delievered to humanity, and as the Quran clearly states, we do not differenitiate between the Propehts. Adam, Noad, Lot, Abraham, Jacob, Isaac, Ishmael, Issa and Mohammed, the Seal of the Propehts, were all the Prophets of ALLAH (ELOHIM). The conection between Masjid Al Haram in Mecca and Beit Al Muqadas- Noble Sanctuary is very clear. The message from this is that there is continuity from all the Prophets, those who lived and spread the Message of ELOHIM (ALLAH) in Jerusalem, and the last Prophet whos Message sprung up in the Valleys of Mecca, the Message is the same, the believe in One Creater , ALLAH, and this message was heard in the Valleys of Quds and in the Valleys of Mecca. This is the Real significance of the connection and the continuity of the Message. This is the Confirmation of the Continuity of the Message from the Previous Prophets of ALLAH to the Last Prophet, Mohammed(SAW).

MESJID AL AQSA

But is Mesjid Al Aqsa the same as the Beit Al Muqadas, this is a very important issue around which there is much confusion. Many Scholars consider wrongly Beit Al Muqadas and Mesjid Al Aqsa to be one and the same . However there is an Opinion which is held primarily by some Scholars that Mesjid Al Aqsa and Beit Al Muqadas is not one and the same . They consider Mesjid Al Aqsa to be a Heavenly Abode where the Prophet lead the Prayers of all the Prophets in the Heavenly Abode in Mesjid Al Aqsa during the Israa. This certainly seems to concur with the fact that the meaning of the term Mesjid Al Aqsa literally translated means the most distant or more precisely the most unreachable point or place.

روى أحمد بن حنبل في (مسنده): ((فلما دخل النبي(صلى الله عليه وآله وسلم) المسجد الأقصى، قام يصلي فالتفت ثم التفت فإذا النبيون أجمعون يصلون معه...

It is related in the Masnid of Ahmad Bin Hanbal above that the Prophet Mohammed (SAW) lead the Prayer in front of all the Prophets before him at Masjid Al Aqsa on the Night Journey to Heaven.

Who Built the Original Beit Al Muqadas?

Beit Al Muqadas which is referred to in the Hadith (but not in the Quran) , is very ancient and is the Bureial Place and tomb of the ancient Prophets. Beit Al Muqadas is a very ancient Site which may date back to Adam. Some historians say that Adam built Beit Al Muqadas, it stayed in the background until the Jebusites occupied Al Quds (Jerusalem) and built the city during the period 3000-1500 BC and called it Jebus . According to the Hebrew Bible, the Jebusites were a Canaanite tribe who built it and called it Jebus , prior to the city being conquered by King David in 1003 BC.

The Hebrew Bible (Tanakh) contains the only surviving ancient text known to use the term *Jebusite* to describe the pre-Israelite inhabitants of Jerusalem; according to the Table of Nations at Genesis 10, the Jebusites are identified as a Canaanite tribe, which is listed in third place among the Canaanite groups, between the biblical Hittites and the Amorites. Prior to modern archaeological studies, most biblical scholars held the opinion that the Jebusites were identical to the Hittites. Source: Wikipedia

Solomon built a Small Temple near the Haram Al Sharif whose location is in dispute, and according to the measurements given in the Hebrew Bible discussed below, Solomon's Temple was :

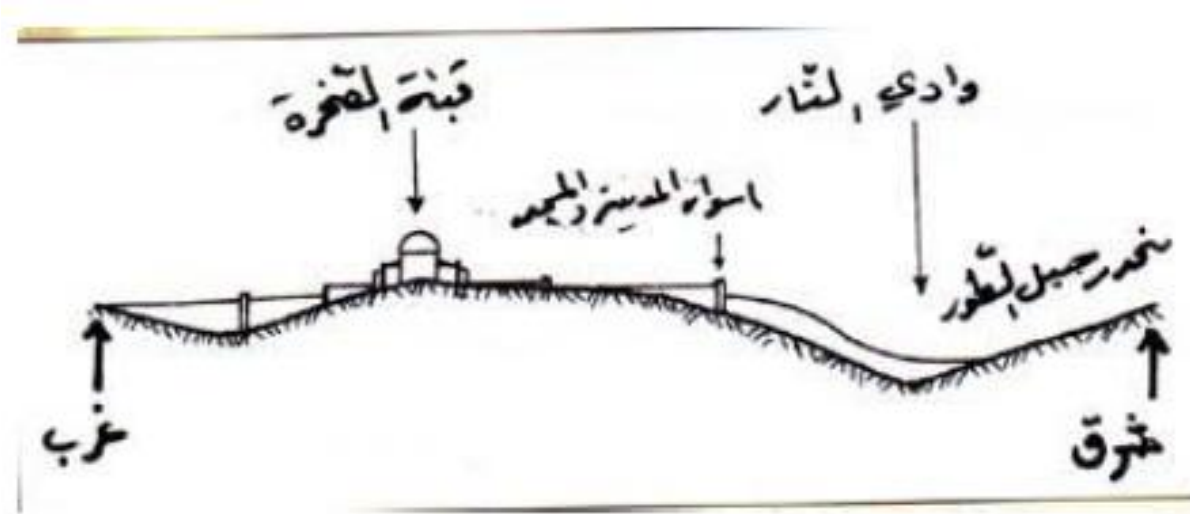
SOLOMON TEMPLE 334 Meter Square according to the Bible.

Al Haram Al Sharif 141610 meter square

We can say that Solomon's Temple was 0.24% of the Total Area of Haram Al Sharif.

We can be certain that Solomon's Temple was not built on top of the Location of Dome of the Rock where the y Rock jettisons out as it is a large protrusion which would make it impossible to build a temple on. It is highly likely that the location of Solomon's Temple was further down on the slope of the Haram Al Sharif. Infact the evidence from the Hebrew Bible which points to the Temple being built at Gihon Spring and the work of the famous archeologist Dr Ernst Martin pin point the location of Solomons Temple being located at Gihon Spring

which is 500 meters south of the Outer Perimeter Wall of the Haram Al Sherif , that is south of the Southern Wall by 500 meters further down the slopes.

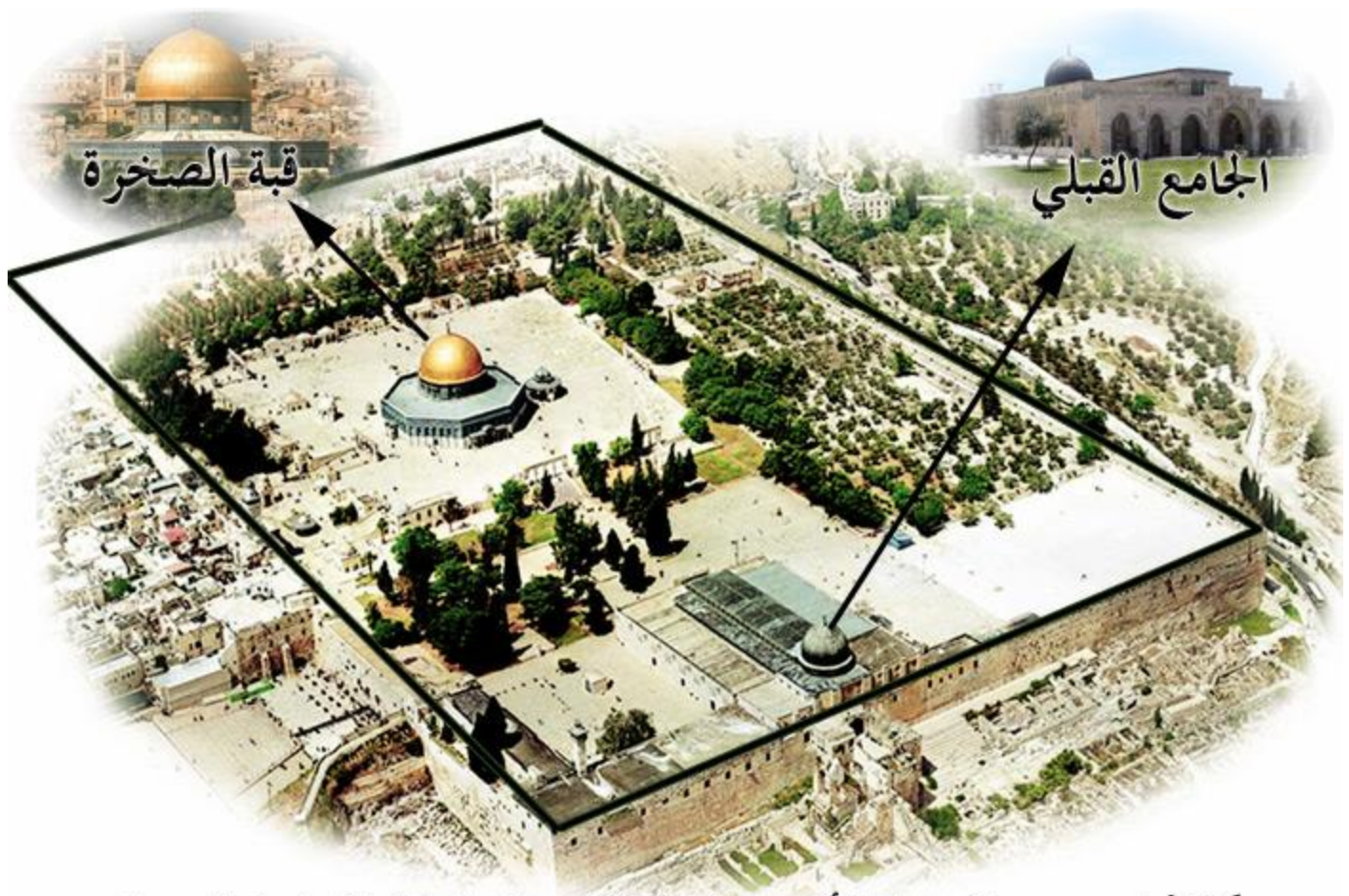


This is an original cut through of the Elevation plan of the whole site known as the Masjid Al Aqsa which is on top of a hill , the center of which is the Dome of the Rock Mosque. The whole 35 Acre Site is known as Al Masjid Al Aqsa which is composed of at least three different mosques, water fountains, Gates, water wells, underground tunnels, schools, a museum. One can pray at any place in this enclosure as the whole 35 Acre Site is considered a Holy Site in Islam.

The Rock where the Dome of the Rock is, is a jettison of Rocks at the Apex of the Haram Al Sharif , a large and sharp rock face at the top of the hill where the Haram Al Sharif is located, at an Elevation of over 750m above sea Level. The sides of the Haram sharply come down into the surrounding valleys. To the East is the Mount of Olives whose peak is 1.5 km distance from the Dome of the Rock.

Haram Al Sharif (Beit Al Muqadas) is the whole 35 Acre Site which is made up of the Dome of the Rock in the Center and the HARAM AL SHARIF (which is also called Al Qiblee Mosque) with the Bronze Dome along a North south direction, the Dome of the Rock at the Northern End , while the Aqsa Mosque at the Southern End of the Haram Al Sharif. It is a huge site with many Islamic monuments and Gates built around 700H, some even older especially The Dome of the Rock and the HARAM AL SHARIF.

The most notable buildings in the Haram Al Sharif Enclosure is the Dome of The Rock at the Center of the Site with its Golden Dome and the Al Qiblee Mosque which is at the South of the Enclosure. Al Qiblee Mosque with its Bronze Grey Dome is also known as HARAM AL SHARIF.



كلاهما جزء من المسجد الأقصى المبارك الذي يشمل كل المساحة المسورة

Photo of Haram Al Sharif Enclosure (also known as The Noble Sanctuary) with the Golden Dome of the Rock and Al Aqsa (Qibla) Mosque to the South.

Why was the Enclosure of the Dome of the Rock built around the Rocks at the top of Haram Al Sharif?

It is related that when the Calipha Omar (RA) who was the second Calipha in succession after the passing of the Prophet Mohammed (SA) entered Al Quds (Jerusalem) with his army and proclaimed the message of Peace to its inhabitants and the continuity of the Message of Islam, he headed for the Noble Sanctuary. There was nothing there except the remains of some Roman walls that the Romans built after the fall of Jerusalem and the destruction of the 2nd Temple in 70 AD by the General Titus. The Romans kept the Jews out of Jerusalem and the Jews used to Wail at at Mount Olive (1.5km from the location of the burnt out Temple).

CALIPH OMAR AND KA'AB AL AHBAR(كعب الاحبار)

Ka'ab AL Ahbar was a Jewish Rabbi from Yemen who later reluctantly accepted Islam, and was a close advisor of the Caliph Omar. Some say that he never really became a Muslim as he used to argue vehemently against Islam during the life of the Prophet. Ka'ab travelled with Omar to Al Quds (Jerusalem) when the Moslem armies entered it, and it was Ka'ab who point to the Spot where the Rocks were standing at the Top of the Noble Sanctuary , in relation to the question that Caliph Omar was pursuing, where is exactly the spot of the Miraj to

Heaven that the beloved Prophet of Islam undertook from the Mesjid Al Aqsa. Where was Mesjid Al Aqsa and where was the spot of the Miraj to Heaven. Ka'ab took him to the Rocks at the top of the Noble Sanctuary and point to the location of the Rocks and said according to him and his knowledge as a Rabbi, this is the spot, pointing at the bare rocks. When Caliph Omar was looking at a place to carry out his daily ritual Islamic Prayer, Ka'ab suggested that Caliph Omar should pray in front of the Rock and Omar refused. Caliph Omar realized that if he does this, then other Muslims will copy him and follow suite, so he prayed in the direction of Mecca with the bare stones behind him. This location where Omar prayed became known eventually as the Qibla Mosque which was built during the Omeyyid Period.

Ka'ab Al Ahbar and the Assassination of Caliph Omar

Three days before Caliph Omar was assassinated by Ibn Lulua, Ka'ab came to Caliph Omar and told him that he foresaw his days numbered to three days and that he would die on the third day. Omar asked him where did he get this information, and Ka'ab informed him that he found it on the Torah. Omar was astonished to learn that the name of Omar was in the Torah, and the next day Ka'ab came to Omar and told him that he had two days left, and on the final day, Caliph Omar was assassinated by his Servant Ibn Lulua. This story is synonymous with the Story the Writing on the Wall found in the Book of Daniel and on the Walls of the Tzar of Russia when he and his family were murdered by the Bolshovik Jews in 1918.

THE WRITING ON THE WALL



This term, the Writing on the Wall is derived from the Book of Daniel in the Hebrew Bible

The Babylonian king Belshazzar profanes the sacred vessels of the enslaved Israelites. As prophesied by the writing on the wall, and interpreted by Daniel, Belshazzar is killed for displeasing the god of Israel and Darius the Persian succeeds to his kingdom.

The following words were found on the Wall of the King of Babylon's Palace

MENE, MENE, TEKEL, UPHARSIN.

Which means Numbered Weighed ,Divided. According to the Book Of Daniel (5.25) Daniel interpreted this to the King of Babylon as :

MENE, TEKEL, UPHARSIN. {5:26} This [is] the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. {5:27} TEKEL; Thou art weighed in the balances, and art found wanting. {5:28} PERES; Thy kingdom is divided, and given to the Medes and Persians. – Daniel 5.25 Hebrew Bible

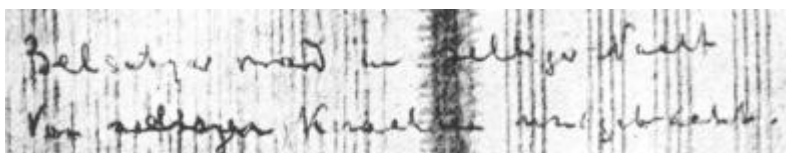
The Babylonian King was slain that night and the doors of the Kingdom of Babylon were opened for the invading Persians under Darius who conquered it without a Battle.

The Cold Blooded Murder of the Tzar of Russia by the Bolshevik Jews also left a similar message on the Wall-
The Writing on the Wall:



In the night of July 16-17, 1918, a squad of Bolshevik secret police murdered Russia's last emperor, Tsar Nicholas II, along with his wife, Tsaritsa Alexandra, their 14-year-old son, Tsarevich Alexis, and their four daughters. They were cut down in a hail of gunfire in a half-cellar room of the Ipatiev house in Ekaterinburg, a city in the Ural mountain region, where they were being held prisoner. The daughters were finished off with bayonets. To prevent a cult for the dead Tsar, the bodies were carted away to the countryside and hastily buried in a secret grave.

Nine years later the Bolshevik Jews murdered the Tzar of Russia , his young wife and children and wrote on the wall where they were shot the following message written in German:



"Belsatzar was, on the same night, killed by his slaves."

This is in reference to the Jewish Hebrew bible in the book of Daniel. The Jew Daniel was the interpreter of dreams to the King of Babylon during the captivity of the Jews in Babylon B.C. 606—536.

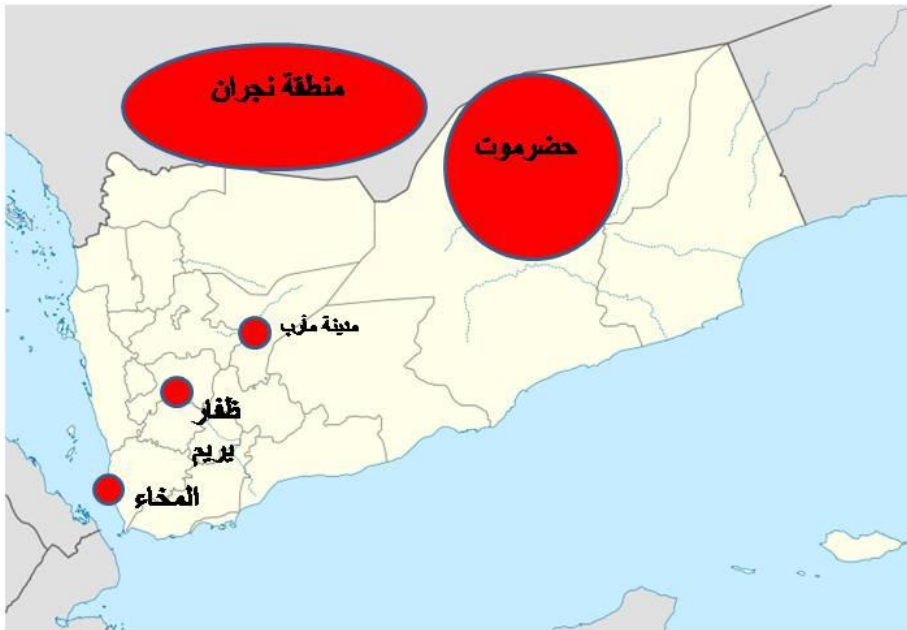
In the same way the Tzar and his family was murdered by the Jews for displeasing them, and the message was very clear on the wall above the blood soaked bed where they were all shot together in Cold Blood.

In his 1920 book, British veteran journalist Robert Wilton offered a similarly harsh assessment: The whole record of Bolshevism in Russia is indelibly impressed with the stamp of alien invasion. The murder of the Tsar, deliberately planned by the Jew Sverdlov (who came to Russia as a paid agent of Germany) and carried out by the Jews Goloshchekin, Syromolotov, Safarov, Voikov and Yurovsky, is the act not of the Russian people, but of this hostile invader.

من هو كعب الاحبار

He is Ka'ab bin Mateh Al Humairi (كعب بن ماته الحميري), his nickname is Aba Is'haaq, and he is the most famous of all the Rabbis in the Arabian Peninsula of his time, in fact he was the Chief Rabbi of the Arabian Peninsula that is why his nickname is Kaab Al Ahbaar, which literally translated means the heel of the Rabbis or the anchor of the Rabbis, his official title would have been the Chief Rabbi of Arabian Peninsula, just as today we have the Chief Rabbi of England, the Chief Rabbi of the US, these are official titles held by people who are the leading Rabbis of their community, experts not only in Talmudic Teachings but also held in high regard and esteem within their community, and so this was the official position that Ka'ab Al Ahbaar held. It must be fully understood that Kaab Al Ahbaar was from the Humairi Clan of Yemen who are the leading Jewish tribe of Yemen. His friends and companions including (وهب بن منبه) who was another Jewish Rabbi who introduced Taggasim in Islam. But it is certain that Kaab Al Ahbaar was the leading Talmudic Rabbi of his time who introduced erroneous doctrines in Islam regarding Taggasim and arthomorphism. His conversion to Islam was in doubt, as he never became a Moslem during the time of the Prophet and was one of the leading opponents of the Prophet, although he stayed in Yemen and never visited Medina during the time of the Prophet. It was only during the reign of Omar that he came to Medina and "Converted" to Islam, but his conversion was doubtful and he became internally within his self a bitter enemy of Islam even though outwardly he became a Moslem. His character was extreme deceit and cunning, brilliant fast mind trickster, and accomplished his desire of sowing mistrust and confusion within the Muslim Ranks by introducing false Talmudic Doctrines in Islam. His Protégé was no other than Abdullah Bin Sabaa Al Humairi and Ibn Muljim Al Humairri all from his Humairri Clan.

الحروب الذي قلم بها الملك الحميري اليهودي يوسف ازار ضد المخاء , مأرب , ظفار , حزموت و نجران



THE JEWISH WARS BY THE HUMAIRI KING YOUSSEF AZZAR AGAINST THE KINGDOMS

In order to understand who Ka'ab Al Ahbaar was and his motivation behind his words and deeds and his friendship with Omar , to the point where he became the main advisor to Omar in all his affairs, we must first understand and shed some light on who the Humairi Jews were and their dark history of Bloodshedding and destruction.

The Humairi Clan were the leading Jews of Yemen , and the Humairi Clan ruled Yemen and was the last Kingdom of Yemen , the Humairi Kingdom before Islam, which was finally put to an end by the Roman Emperor Justnian the 1st after the killing and burning of tens of thousands of Chrstians and the destruction of their Churches in Yemen and Najjran. The Kingdom of Humairi was an old Kingdom of Yemen which was established in 110 BC and lasted until just before the emergence of Islam . The Humairi Kingdom was primarily Jewish and was involved in continous warfare and civil wars with the other Yemeni Kingdoms of (مملكة سبا وذو ريدان وحزموت ويمنت) until it finally defeated the four older kingdoms of Yemen after 150 years of warfare by one of its most famous kings (شمر يهر عش) who was a Legend in his own right.

[لومنجج](#) وأعراب [قبيلة كنده وخولان](#) "و"بيت ذي يزن بشرق [صنعاء](#) ساندته في حملاته أبناء [منطقة غيمان](#)

Its last leader lead by Youssef Azaar (يوسف أزار) and also known by Thu Nuawas Al Humairi, one of the last Kings of the Humari Kingdom from 515-525 AD. Youssef Azzar is reknowned for burning the four towns and its inhabitatnts including the Christian town of Najjran and its churches. He was also said to have burned the woman of the town alive by pouring oil over their heads. Tens of thousands were killed and mascared or burnt by Youssef Azzar and his army. Youssef Azzar raised to the ground . Youssef committed massacres of the Christians in AlMaqha(المخاء) ,the famous Red Sea Coffee port in Yemen where the name Mocca Coffee was derived from,

ذو نواس الحميري

Thou Nuoas Al Humaieri

يوسف أسار أو يوسف أزار



Youssef Azzar :One of the most famous Jewish Leaders of Yemen , the king of the Humairi Kingdom who lead the sacking and the massacre of the Christian towns of Al Magha, Thufar Yareem, Maraab, Hatheramoot and Najjran (which is north of Yemen currently in Saudi Arabia) and the burning of the Christian churches, the massacre and the burning of tens of thousand of Christians.

These are the following Towns and Provinces which Youssef Azzar ransacked and destroyed killing its inahbitatnts:

حضر موت

Hatheramout is in the Eastern Yemen, bordered on Saudi to the North and the Arabian Gulf to the South.

مأرب

Maraab is a city in the center of Yemen, situated in the North East of the Capital Sanaa.

المخا

Al Mocha is a Port located on the Red Sea on the tip of the Arabian Peninsulam where the famous name Mocha Coffee originates.



The Port of Mocha in Yemen where the Coffee ships used to load Coffee for export to Europe.

ظفار يريم

This became the Capital of the Humairi Kingdom between the first Century BC to the 6th Century AD.

منطقة نجران

Najran was to the North of Yemen in currently Saudi Arabia, bordering Yemen. Najran was the center of the Christian Community in the Arabian Peninsula.

Dialogue between a woman in Najran who was the daughter of one of the Christian leaders killed by Youssef Azzar known as حبسة بنت حيان and Youssef Azzar :

« أنا لا أريد إحراق كنيسك لأنني مستعدة للموت من أجل المسيح كما فعل إخوتي وأنا واثقة من عدل المسيح الذي سيضع نهاية لحكمك ويزيل كنائسك من أرضنا وتعم المسيحية ويزول كبريائك بنعمة الرب إلهنا المسيح وصلوات أخوتي وأخواتي وأبائي وأمهاتي الذين أحرقتهم. وسيفكر الناس من بعدك فيك ومن «تبعك من القبائل بأنك رجل كافر وقاسي يعادي الكنيسة المقدسة وأتباعها»

“No I do not want to burn your Synagogue but I am willing to die for the sake of the Messiah as my brothers did , and I am certain of the justice of the Messiah who will put an end to your reign, and remove your synagogues from our lands and Christianity will prevail and your haughtiness will be put to an end with the Blessings of the Lord and the prayers of my brothers ,sisters, fathers and mothers who you burnt. And the people will remember you and those who follow you after you have gone that you were a disbeliever and a cruel man who was the enemy of the church and its followers.”

Youssef Azzar was finally stopped and put to death by the Roman Emperor Justinian 1st who sent an army to Yemen to protect the Christians .

وأشهر وقائعه كانت في نجران، مصادر الإخباريين بعد الإسلام وحضر موت وأجزاء من مأرب وظفار يريم ارتكب يوسف مجازر بحق المسيحيين في المخا قد سقطت على أرض الواقع ولم يلقب يوسف نفسه باللقب الملكي بظهور يوسف كانت المملكة الحميرية^[17] ذكرته ولكنها مصادر بلا قيمة تاريخية تذكر وقتل هدم يوسف كنيسة ظفار يريم^{[8][9]} منحج وأعراب قبيلة كندة وخولان "و"بيت ذي يزن بشرق صنعاء للحميريين، ساندته في حملاته أبناء منطقة غيمان حتى وصل باب المندب، ليعيق وصول الإمدادات للمسيحيين في اليمن من الرهبان والمتعبدين وشن حملات مشابهة على طول الساحل الغربي في تهامة المصادر البيزنطية والسريانية^[11] وإحدى عشر ألفاً من المسيحيين وقتلت أسقفها هدمت الأبرشية ثم أرسل قوة إلى نجران^[10] على الضفة المقابلة ملكة أكسوم دعا ليوسف بالمغفرة، ولكنهم يتجاهلون أن نجران المسيحية تذكر يوسف وتظهره بمظهر الطاغية اليهودي الحاقد على المسيحيين لدرجة أنهم زعموا أن أسقف بالبراءة التي صورتها بعد المصادر، بل كانوا يريدون ولم يكن المسيحيين في نجران^{[12][13]} المملكة أكسوم وغيرها كانوا طابورا خامساً المسيحيين في نجران وتمكن الأسطول البيزنطي من ودعما لأكسوم قتل المسيحيين بتلك الصورة برر تدخل بيزنطة^[14] بدلالة إحراقهم عدداً من المعابد اليهودية إبادة يهود اليمن حاكماً على البلاد، وقاموا بإعادة إعمار كل الكنائس التي هدمها ذو النواس منها ثلاث كنائس للميلاد وعُين شميع أشوع 527 - 525 هزيمة ذو نواس عام¹¹ خلف يوسف إثنان وعشرين ألف قتيل خلال حملاته ضد المسيحيين في اليمن^[15] وحدها جديدة في نجران

وقتل ثلاثة عشر ألف نسمة وأسر تسعة آلاف وخمسة أسير وذكر في كتابته مكان وصفه وهدم كنيستها ثم توجه نحو تهامة شن يوسف حملة على ظفار يريم أرسل الإمبراطور جستنيان الأول 527 بحلول العام^[66] ^[65] وقتل إحدى عشر ألف نسمة ثم توجه نحو نجران بـ"حصن المندب" ولا شك أنه يقصد باب المندب⁶ مدداً للمسيحيين في اليمن وقتل ذو النواس الحميري في خضم المعارك فكانت بذلك نهاية مملكة حمير وسقوطها

THE LIES OF KA'AB AL AHBAAR

IMAM ALI THE fourth Calipha said of Ka'ab Al Ahbaar: He is a Lier.

THE ROCK, IMAM ALI, CALIPH OMAR and Ka'ab Al Ahbaar:

The following incidence took place during the time of Caliph Omar (the 2nd Caliph Rashudoon) when he and Imam Ali were present in the Diwan(Assembly) of the Caliph with Ka'ab Al Ahbaar, the Jewish Rabi convert to Islam.

This is the translation of the following narration of Ibn Abass in Arabic:

It is narrated on account of Ibn Abass that he was present in the diwan of Omar Ibn Al Kathab one day and Ka'ab was also present, when Omar said to him: Oh Ka'ab have you learnt the Torah by heart? Ka'ab said: I have learnt a large amount, and a man present in the gathering said: Oh Commander of the Faithfull Ask him where was Allah before He created His Throne? . And from where did He create the Water which surrounded His Throne? Omar said : Oh Ka'ab do you have this knowledge? Ka'ab said: Yes Oh Commander of the Faithfull, we find in the Original Wisdom (*it is not clear if he is referring to the Torah or the Talmud*) Allah High and Blessed is He Ancient was He before He created the Throne, and He was on the Rock of the Beit Al Muqadas in the Air and when He wanted to Create His Throne He spit and created the Oceans from it and the circular depths , and He created His Throne from part of the Rock which was under Him and the rest of the Rock was for His Beit Al Muqadas.

Ibn Abass said : Ali Ibn Abi Talib Peace be upon him was present , and he Glorified his Lord , and stood on his feet and shook his clothes ready to leave , and Omar insisted that he returns to the Assembly which he did and Omar said: dive deep or be alert and listen (to Ka'ab) and said to Ali Whatever you say Abu Hassan, I only know you as reliever of Sorrow and anguish. Ali peace be upon him, turned to Ka'ab and said: Your friends are wrong, they distorted (corrupted) the books of Allah and opened fabrication and falsehood on Him

روي عن ابن عباس أنه حضر مجلس عمر بن الخطاب يوما وعنده كعب الحبر إذ قال : يا كعب أحافظ أنت للتوراة ؟ قال كعب : إني لأحفظ منها كثيرا ، فقال رجلا من جنبة المجلس : يا أمير المؤمنين سله أين كان الله جل ثناؤه قبل أن يخلق عرشه ؟ ومم خلق الماء الذي جعل عليه عرشه ؟ فقال عمر : يا كعب هل عندك من هذا علم ؟ فقال كعب : نعم يا أمير المؤمنين ، نجد في الاصل الحكيم أن الله تبارك وتعالى كان قديما قبل خلق العرش ، وكان على صخرة بيت المقدس في الهواء ، فلما أراد أن يخلق عرشه تفل تفلة كانت منها البحار الغامرة و اللجج الدائرة ، فهناك خلق عرشه من بعض الصخرة التي كانت تحته ، وآخر ما بقي منها لمسجد قدسه ، قال ابن عباس : وكان علي بن أبي طالب عليه السلام حاضرا ، فعظم على ربه وقام على قدميه ونفض ثيابه ، فأقسم عليه عمر لما عاد إلى مجلسه ففعله قال عمر : غص عليها يا غواص ، ما تقول يا أبا الحسن فما

علمتكم إلا مفرجا للغم ؟ فالتقت علي عليه السلام إلى كعب فقال : غلط أصحابك ، وحرفوا كتب الله ، وفتحوا الفرية عليه ، يا كعب ويحك إن الصخرة التي زعمت لا تحوي جلاله ولا تسع عظمتة والهواء الذي ذكرت لا يجوز أقطاره ، ولو كانت الصخرة والهواء قديمين معه لكانت لهما قدمته ، وعز الله وجل أن يقال له مكان يومى إليه ، والله ليس كما يقول الملحدون ولا كما يظن الجاهلون ، ولكن كان ولا مكان بحيث لا تبلغه الاذهان ، وقولي (كان) عجز عن كونه وهو مما علم من البيان ، يقول الله عزوجل: "خَلَقَ الْإِنْسَانَ (3) عَلَّمَهُ الْبَيَانَ (4) [الرحمن]" فقولي له (كان) ما علمني البيان لانطق بحججه و عظمتة وكان ولم يزل ربنا مقتدرا على ما يشاء ، محيطا بكل الاشياء ، ثم كون ما أراد بلا فكرة حادثة له أصاب ، ولا شبهة دخلت عليه فيما أراد ، وأنه عزوجل خلق نورا ابتدعه من غير شئ ، ثم خلق منه ظلمة ، وكان قديرا أن يخلق الظلمة لامن شئ كما خلق النور من غير شئ ، ثم خلق من الظلمة نورا ، وخلق من النور ياقوتة غلظها كغلظ سبع سماوات وسبع أرضين ، ثم زجر الياقوتة فماعت لهيبته فصارت ماء مرتعدا ، ولا يزال مرتعدا إلى يوم القيامة ، ثم خلق عرشه من نوره ، و جعله على الماء ، وللعرش عشرة آلاف لسان ، يسبح الله كل لسان منها بعشرة آلاف لغة ، ليس فيها لغة تشبه الاخرى ، وكان العرش على الماء من دونه حجب الضباب وذلك قوله : "كَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ [هود : 7]" يا كعب ويحك إن من كانت البحار تغلته على قولك كان أعظم من أن تحويه صخرة بيت المقدس أو تحويه الهواء الذي أشرت إليه أنه حل فيه ، فضحك عمر بن الخطاب وقال : هذا هو الامر ، و هكذا يكون العلم لا كعلمك يا كعب ، لا عشت إلى زمان لا أرى فيه أبا حسن .

The Wailing Wall pre 1967 which became the Western Wall post 1967:

The Jews used to Wail bitterly at the loss of Jerusalem and the Temple, and during the time of the Roman occupation of Jerusalem, they would weep and wail 1.5 km away on Mount Olives to the East of the ruined 2nd Temple.

Indeed, in the early centuries after the destruction of the Temple, Jews were prohibited by the Roman authorities from entering the city of Jerusalem at all, and the customary place for mourning the Temple was the Mount of Olives, which overlooks the Temple Mount from the east. A description of this rite is given by the fourth-century Church Father Jerome, who observed Jews on the Mount of Olives on the Ninth of Av, the day of mourning for the Temple, wailing and lamenting while they looked down on its ruins. Source: Jewish Virtual Library

After the rain of the Byzantines during the third Century and during the Islamic Conquer of Jerusalem, the Wailing turned to the Western Wall of Haram Al Sharif or what became known as the Wailing Wall. The Term Wailing Wall was used until 1967, after the 67 war and the Occupation of East Jerusalem by Israel, it no longer became known as the Wailing Wall because the Jews stopped Wailing, it became known as the Western Wall. The Western Wall to what?. Well so the Jewish view of history goes, the Western Wall of the Haram Al Sharif as the whole Haram Al Sharif suddenly became a

Jewish holy site. There was never any mention by the Jews in their history or previously that this is the case, it really has become the clarion call over the last century since the advent of British Israelism and Freemasonry upon Palestine and Jerusalem.

The English term "Wailing Wall" or its equivalent in other languages dates from much later. In fact despite its hoary sound, "Wailing Wall" is a strictly 20th-century English usage introduced by the British after their conquest of Jerusalem from the Turks in 1917. In the 19th century, when European travelers first began visiting Palestine in sufficient numbers to notice the Jews there at all, the Western Wall was commonly referred to as "the Wailing Place," as in the following passage from Samuel Manning's "Those Holy Fields" (1873):

A little further along the western [retaining] wall we come to the Wailing-place of the Jews.... Here the Jews assemble every Friday to mourn over their fallen state.... Some press their lips against crevices in the masonry as though imploring an answer from some unseen presence within, others utter loud cries of anguish.

The "Wailing-place" was a translation of El-Mabka, or "the Place of Weeping," the traditional Arabic term for the wall. Within a short time after the commencement of the British Mandate, however, "Wailing Wall" became the standard English term, nor did Jews have any compunctions about using it. Only after the [Six-Day War](#) in 1967 did it become de rigueur in Jewish circles to say "Western Wall- The Jewish Virtual Library

The Table Mount or Haram Al Sharif is a site of 35 Acres on which is built the Al Qibla Mosque, the Dome of the Rock, an Islamic Museum, gardens and minarets, and it is called the Noble Sanctuary (حرم الشريف).



Beautiful View of the Haram Al Sharif -Noble Sanctuary with the Golden Dome of the Rock in the center, and the Al Qibla Mosque at the South gate, with the Jewish Western Wall or wailing wall to the left.

The Claim of the Jews:

The Jews claim the whole 35 acre site belongs to the Temple site, and also claim the Rock which is inside the Golden Dome of the Rock is their holiest of holies and was the inner sanctum of the Temple of Solomon. It is difficult to conceive how the Temple of Solomon could have been built on a Large Rock Face which is jettisoning out of the Site. Even now with the Dome of the Rock, the Rock can still be seen protruding out of the Ground, shapr edged and uncut natual rock formation.



This Photo from the Palestinian Waqf (Religious Foundation) gives details of over 35 locations on the Masjid Al Aqsa, infact there are over 200 special locations and buildings on the 35 Acre Site. The majority of these were built during the early Islamic Period.

There are domes, water fountains, passage ways, terraces, mosques, caves, galleries, schools, pools of water, trees, pulpits,, Minarets, gates, wells, libraries, offices and a number of Mosques as well as main Architectual and historical Gates.

There are 7 Mosques and Prayer Areas in the Masjid Al Aqsa. They are:

Al Qiblee Mosque, also known as HARAM AL SHARIF which is South of Dome of the Rock.

Al Marwani Prayer Hall

The Old Al Aqsa Prayer Hall

The Dome of the Rock Mosque

Al Baraaq Mosque

Al Maghariba Mosque

The Womans Mosque.

The Masjid Al Aqsa has four Minarets

The Minaret of the Gate of the Maghariba

Al Silsila Gate Minaret

Al Asbat(Tribes) Gate Minaret

Al Ghawanima Gate Minaret

It has 14 Domes

Numerous Water Fountains, Wells, Stone Benches, Arcades, Collonades, Schools.



What was the Size of Solomon's Temple?

Well we know the measurements from the Bible.

2 Chronicles Page 252

{3:3} Now these [are the things wherein] Solomon was instructed for the building of the house of God. The length by cubits after the first measure [was] threescore cubits, and the breadth twenty cubits. {3:4} And the porch that [was] in the front [of the house,] the length [of it was] according to the breadth of the house, twenty cubits, and the height [was] an hundred and twenty: and he overlaid it within with pure gold. {3:5} And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. {3:6} And he garnished the house with precious stones for beauty: and the gold [was] gold of Parvaim. {3:7} He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls. {3:8} And he made the most holy house, the length whereof [was] according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, [amounting] to six hundred talents.

A Score is 20 , so threescore cubits is 60 Cubits.

Standard cubit / Biblical cubit

[Genesis](#) 6:15 is the first and possibly most important Biblical reference to cubits, "The length of the Ark shall be 300 cubits, the breadth of it 50 cubits, and the height of it 30 cubits".^{[7][8][9]} The Biblical cubit - or at least the Noah's Ark cubit as referred to in Gen 6:15 - converts to "The dimensions of [Noah's Ark](#) were app. $440 \times 73 \times 44$ feet" - The [New American Bible](#).^[10] Several [Torahs](#) and [Christian Bibles](#) state that the cubit = 18 inches and give $450 \times 75 \times 45$ feet for Noah's Ark.- Wiki

A Cubit is 18 inches, 1 meter = 39.37 inches.

Therefore 1 cubit = 0.457 meters

So let us look at the dimensions of Solomon's Temple according to the bible Chronicles 3:3 – 3:8

The Length was threescore cubits = $20 \times 3 = 60$ cubits = 27.4 meters

The Breadth (width) was 20 cubits = 9.14 meters

Area of Temple = 250.4 meter square

The Porch in front of the Temple:

Length = 20 cubits = 9.14 meters

Height = 120 cubits = 54.86 meters

Holy of holies = 20 cubits by 20 cubits = 9.14 meters by 9.14 meters

= 83.54 meters square

So the Temple consisted of the following dimensions:

Temple Area = 250 square meters

Inner Area (holly of hollies) = 83.5 meter square

Porch width = 9 meters, Height = 55 meters

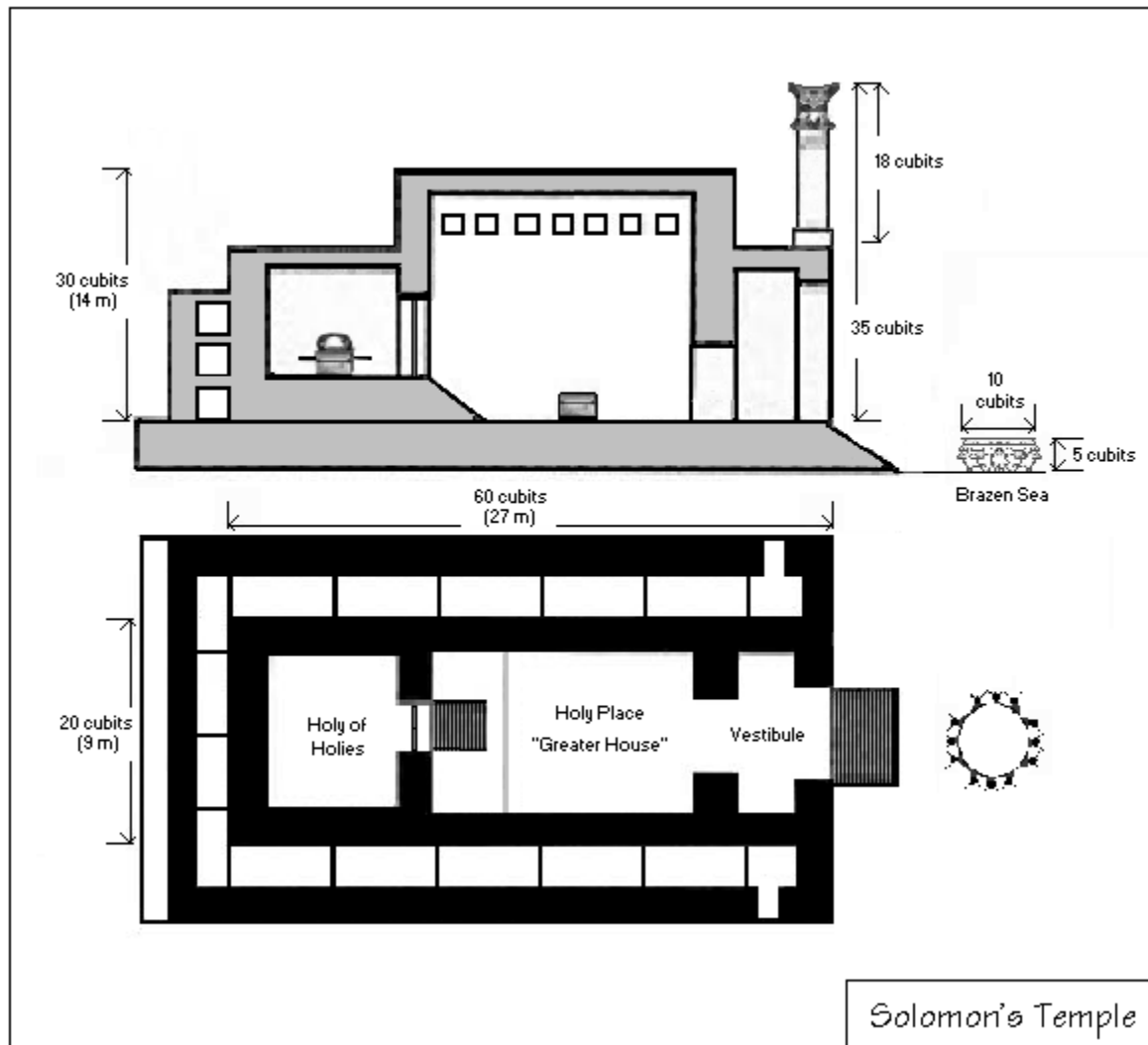
Total Area = Area of Temple + Holy of Hollies = 250.4 + 83.5 = 334 meter square.

SOLOMON TEMPLE 334 Meter Square according to the Bible.

Temple Mount = 141610 meter square

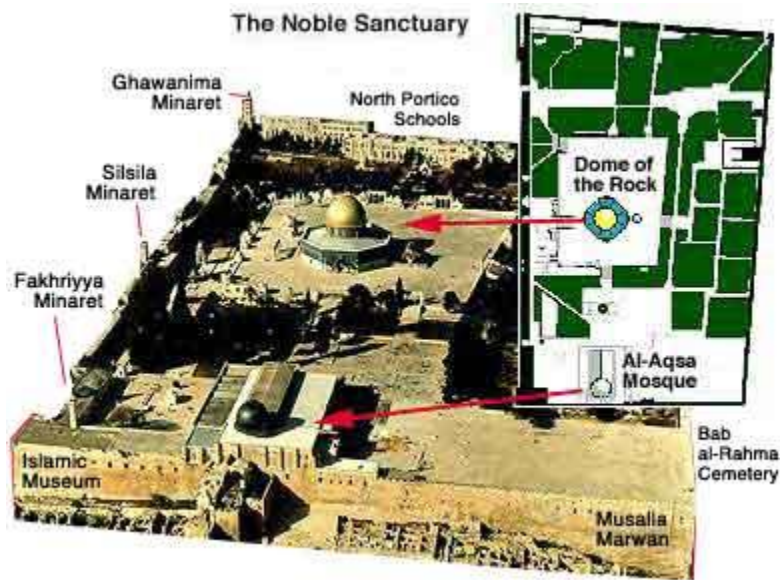
Solomons Temple 0.24% of total site.

The Tempe is surrounded by a large courtyard of an unknown size.



The Noble Sanctuary

AT THE HEART OF JERUSALEM is the Noble Sanctuary, Al-Haram al-Sharif, enclosing over 35 acres of fountains, gardens, buildings and domes. At its southernmost end is Al-Aqsa Mosque and at its centre the celebrated Dome of the Rock. The entire area is regarded as a mosque and comprises nearly one sixth of the walled city of Jerusalem.



The Noble Sanctuary is one of the three most important sites in Islam, and a showcase for Islamic architecture and design from Umayyad to Ottoman times that continues as an important religious and educational centre for Muslims to the present day.

Al aqsa Masjid is the whole area enclosing the Dome of the Rock and the Mosque .

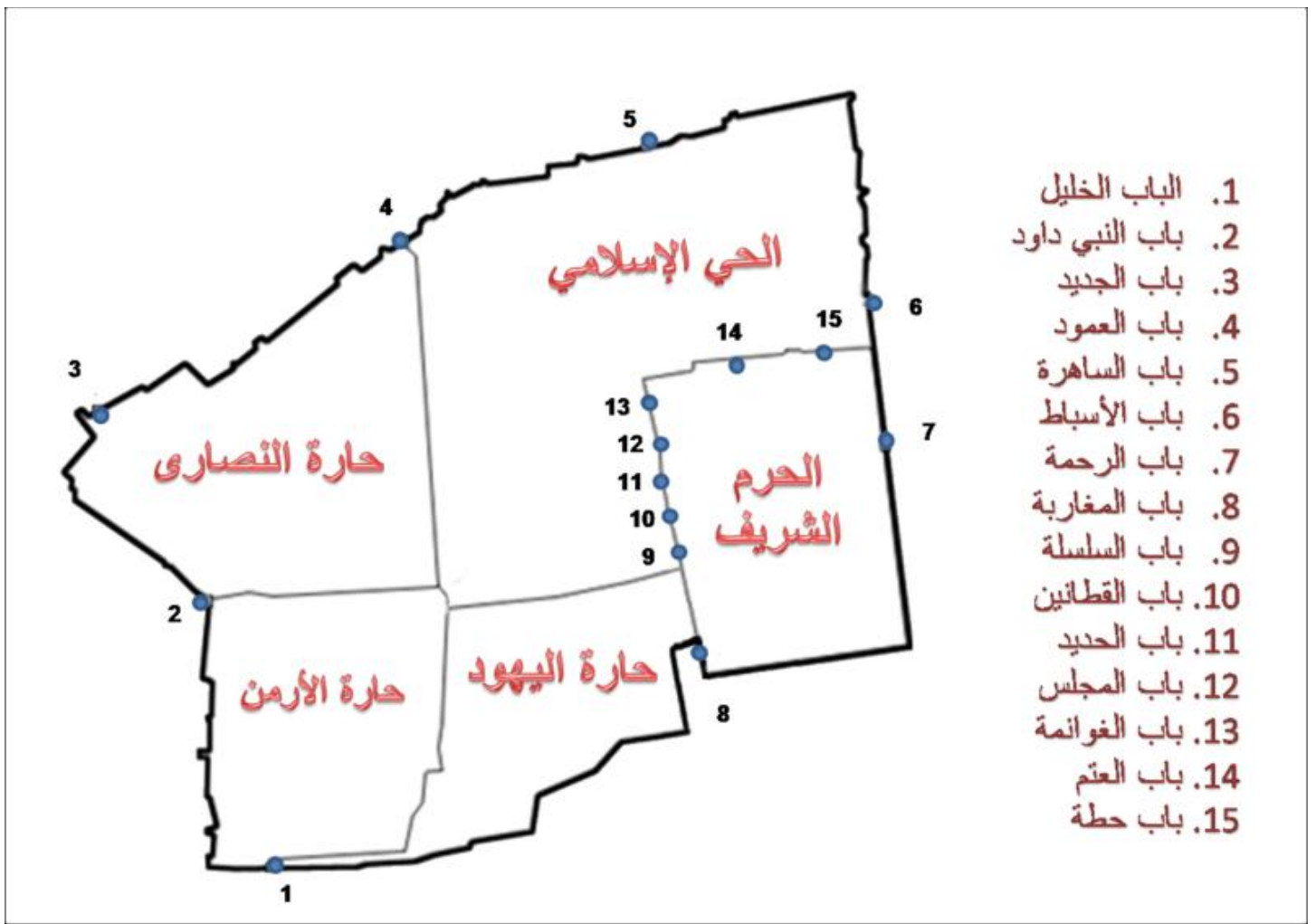


Su

The Outer Wall of Al Quds (Jerusalem):

Suleiman the Magnificent built 8 Gates around the Perimeter Wall of the Old City of AL Quds (Jerusalem).

In 1538 under the Ottoman **Sultan Suleiman the Magnificent** the **city walls** we know today were constructed; the **Sultan's Pool** and several **public fountains**.

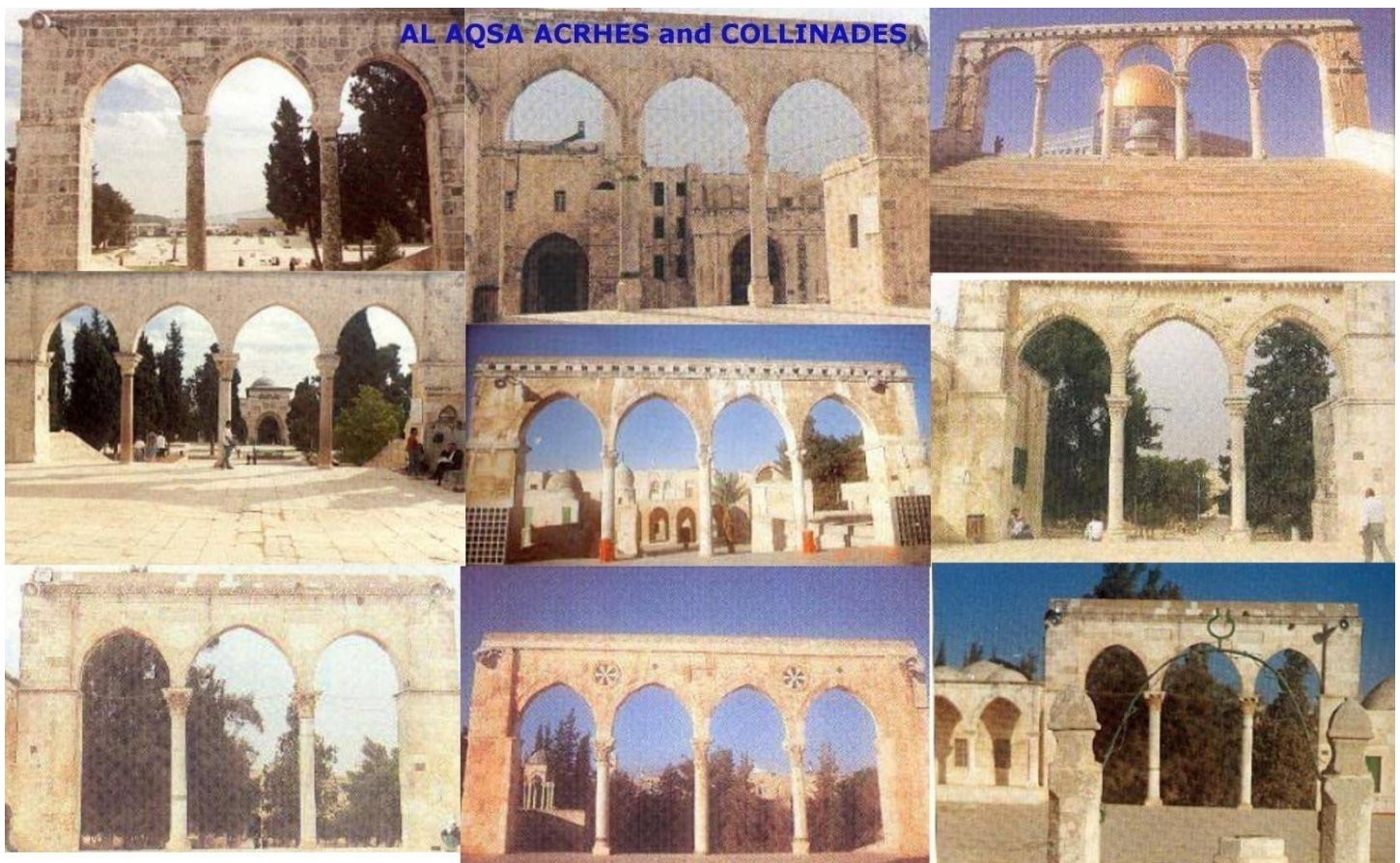


The Old City of Jerusalem with the Masjid Al Aqsa at the bottom right corner and the Gates all labeled in Arabic. Masjid Al Aqsa has Nine Gates whereas the City has 6 External Gates.

Al Quds (Jerusalem) Outer Gates built by Suleiman the Magnificent 1538



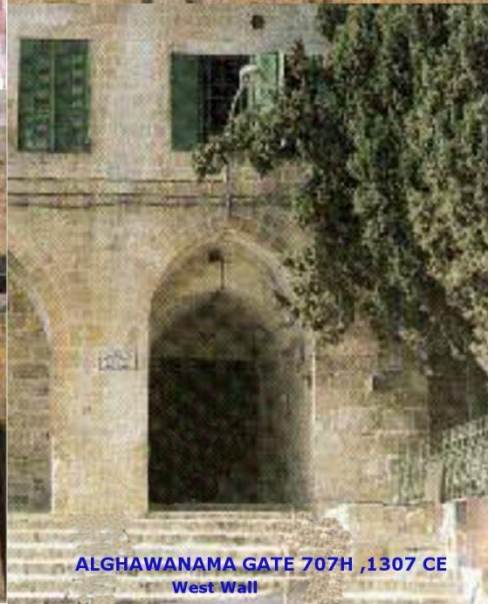
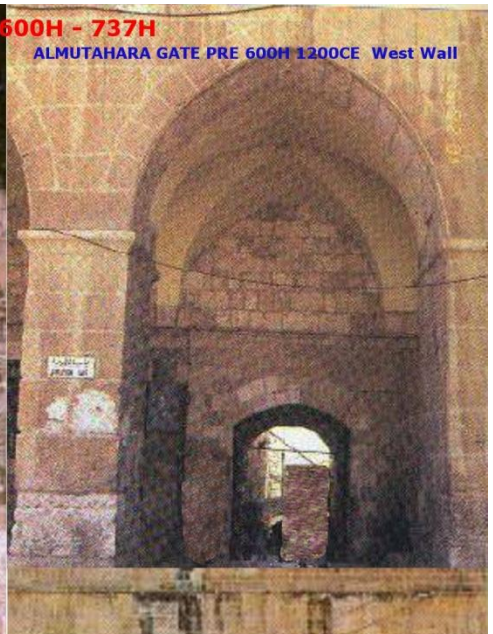
THE GATES TO THE OLD CITY OF AL QUDS(JERUSALEM) BUILT 1538 by Suleiman The Magnificent.



The Arches and Collinades of Mesjid Al Aqsa.

MASJID AL AQSA GATES West and North Walls Pre 600H - 737H

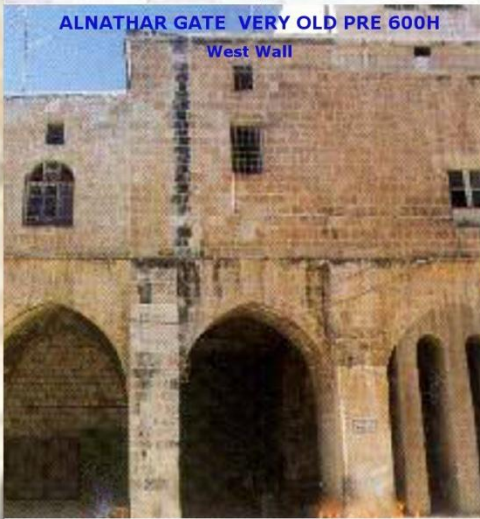
ALMUTAHARA GATE PRE 600H 1200CE West Wall



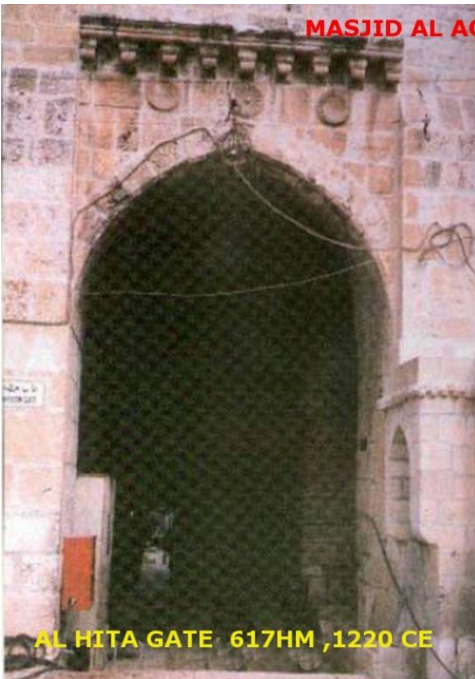
**ALGHAWANAMA GATE 707H ,1307 CE
West Wall**



ALKHATANEEN GATE PRE - 737H, 1336CE West Wall



**ALNATHAR GATE VERY OLD PRE 600H
West Wall**



AL HITA GATE 617HM ,1220 CE



KING FAISAL GATE 610H,1213 CE

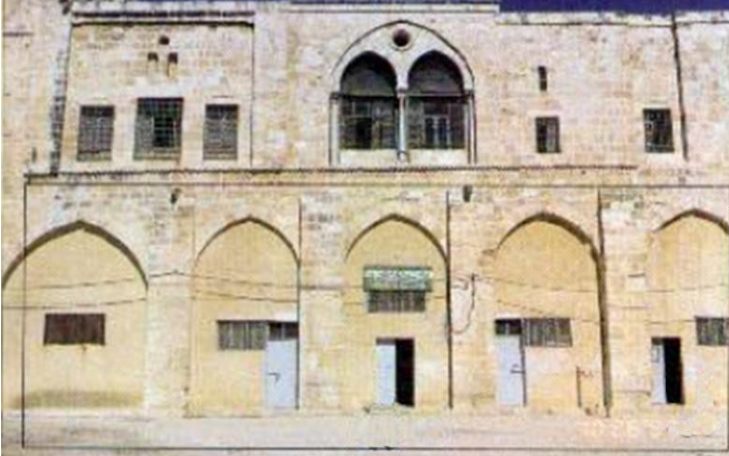
ALGHADIYA SCHOOL Built 836H (1432CE)



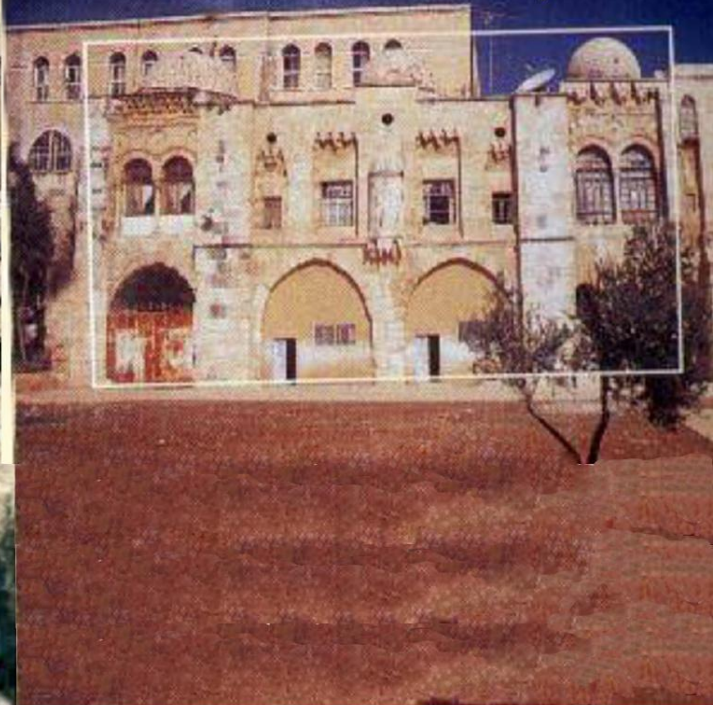
The Malakia (Royal) School Built 741H, 1340CE



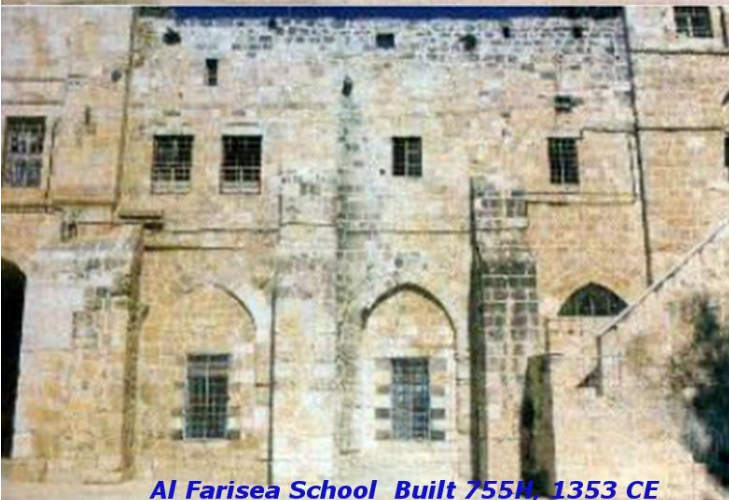
Islamic School of Al Aqsa (695H, 1295 CE)



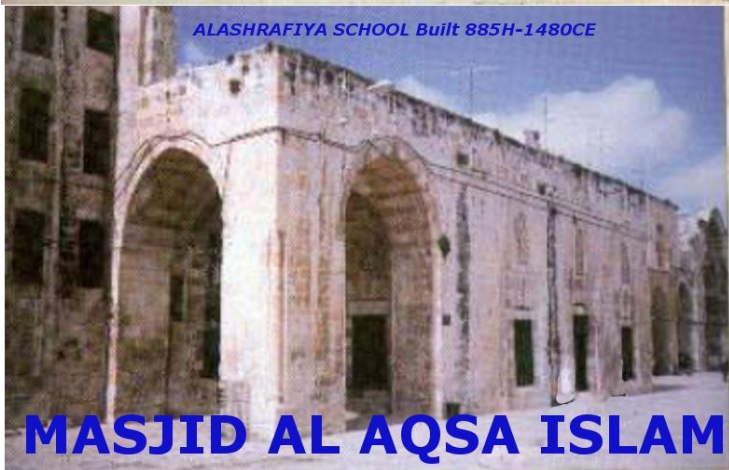
ALASARDIA SCHOOL Built 770H, 1368 CE



Al Farisea School Built 755H, 1353 CE



ALASHRAFIYA SCHOOL Built 885H-1480CE

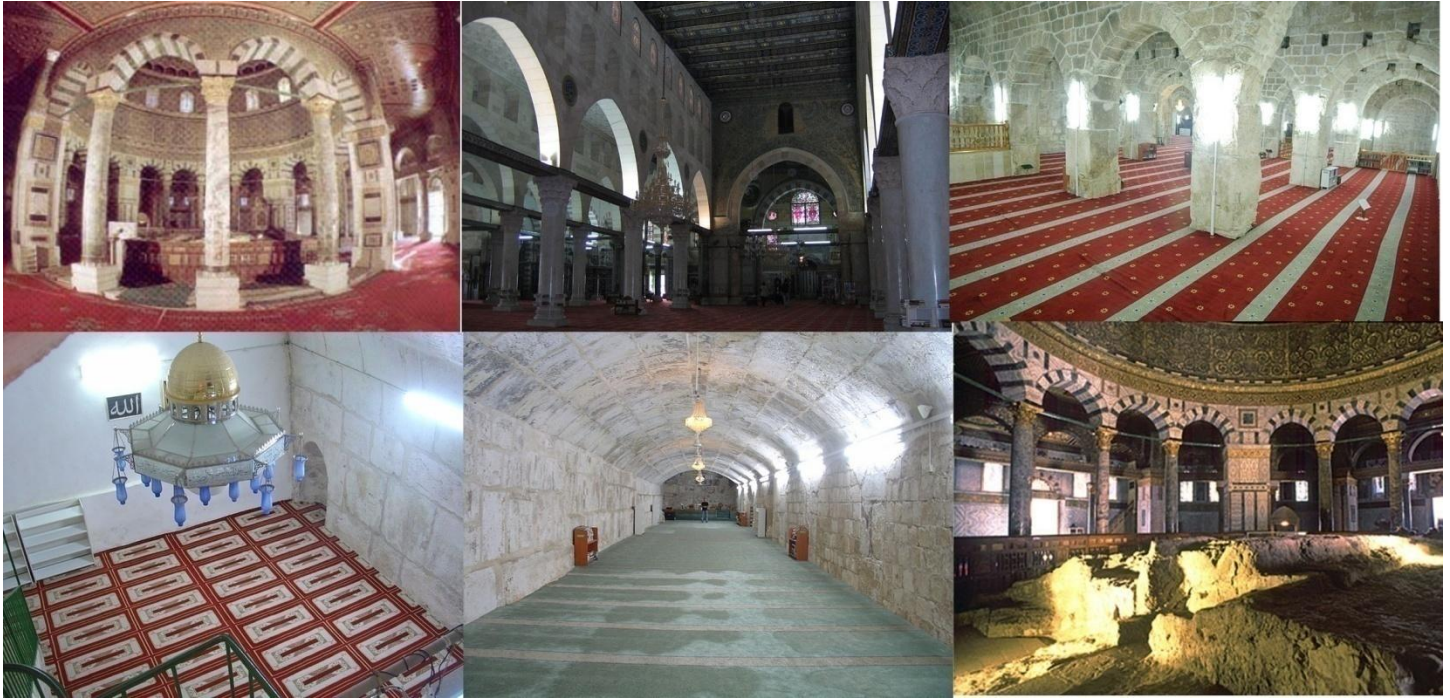


ETHMANIA SCHOOL built 840H by Shah Khatoun El Ethmania



MASJID AL AQSA ISLAMIC SCHOOLS Circa 700H

The Mosques in Masjid Al Aqsa



L to R: Dome of the Rock Prayer Hall, HARAM AL SHARIF Prayer Hall, Al Marwani Prayer Hall, AL Baraaq Prayer Hall, Old Al Asqa Prayer Hall under New hall, Dome of The Rock

There are 7 Mosques and Prayer Areas in the Masjid Al Aqsa. They are:

Al Qiblee Mosque, also known as HARAM AL SHARIF which is South of Dome of the Rock.

Al Marwani Prayer Hall

The Old Al Aqsa Prayer Hall

The Dome of the Rock Mosque

Al Baraaq Mosque

Al Maghariba Mosque

The Womans Mosque.

The Masjid Al Aqsa has four Minarets

The Minaret of the Gate of the Maghariba

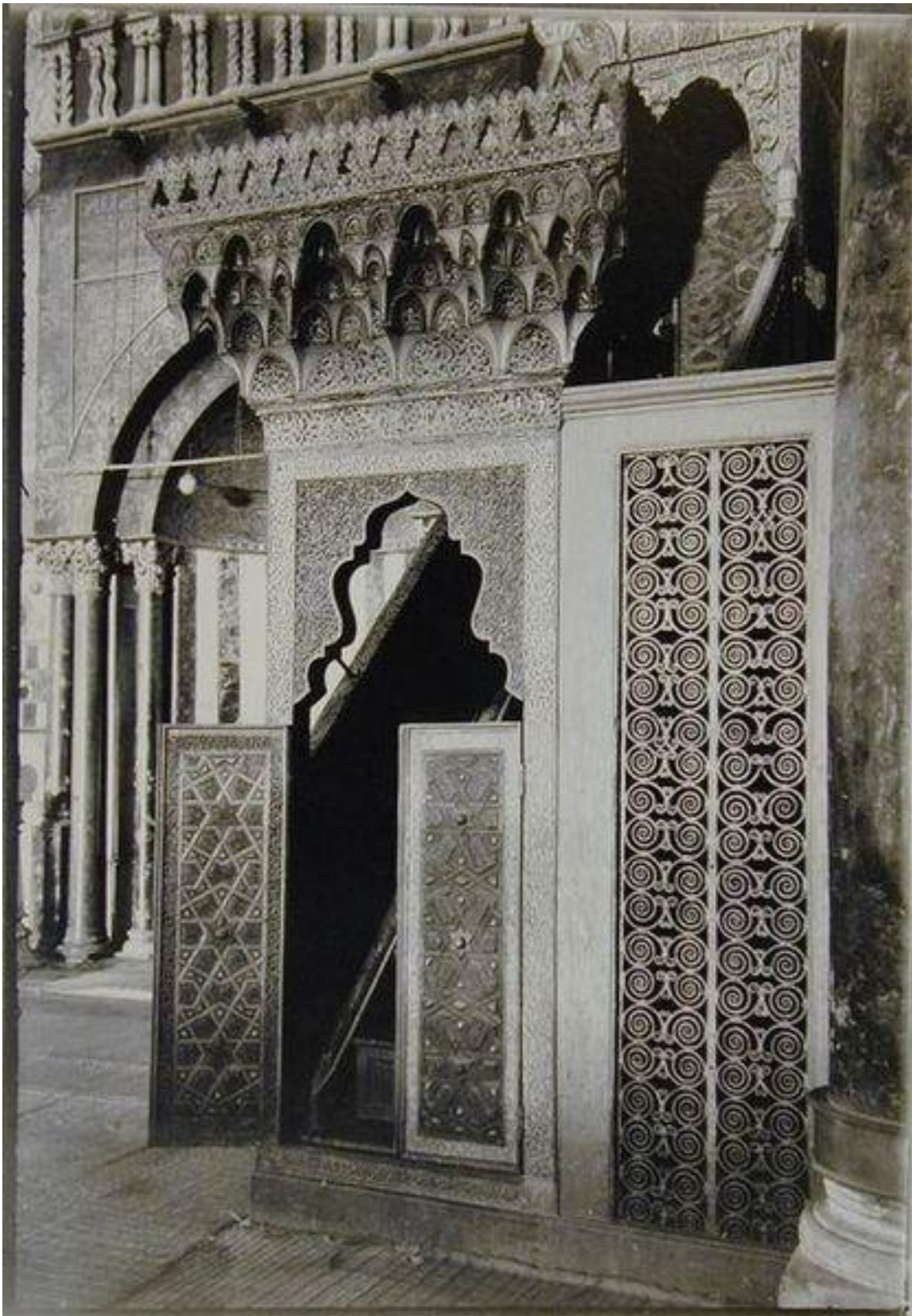
Al Silsila Gate Minaret

Al Asbat(Tribes) Gate Minaret

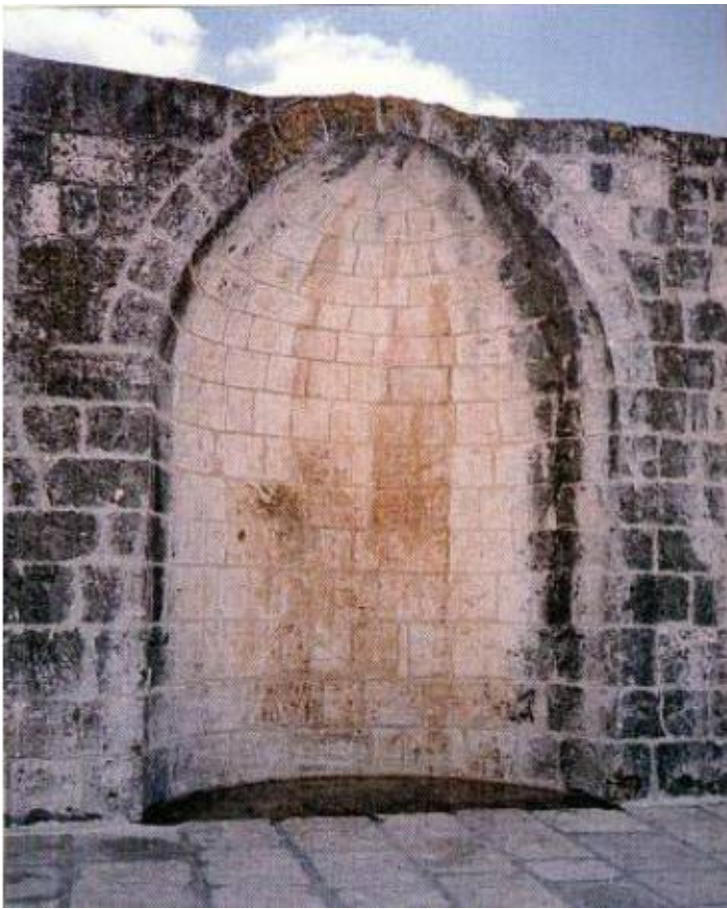
Al Ghawanima Gate Minaret

It has 14 Domes

The Original Salah Din Manbar Burned Down by An Israeli



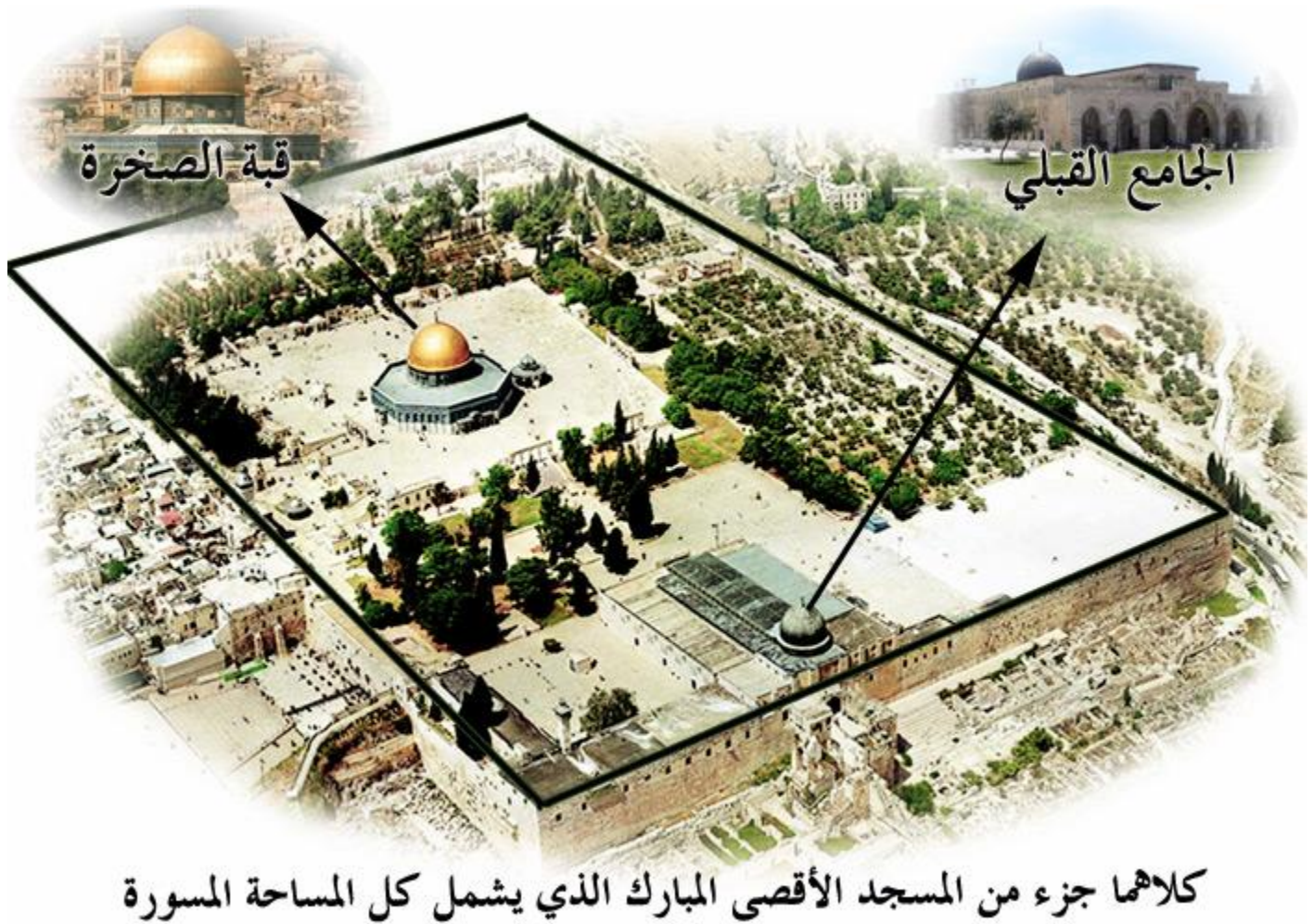
The Original Salah Al Din Manbar in HARAM AL SHARIF 780 years old made of beautiful carved wood, was burnt down by an Israeli in 22 August 1969.



Mahrab Daoud

HARAM AL SHARIF

Haram Al Sharif is the whole 35 Acre Site which is made up of the Dome of the Rock in the Center and the HARAM AL SHARIF (which is also called Al Qiblee Mosque) with the Bronze Dome along a North south direction, the Dome of the Rock at the Northern End , while the Qibla Mosque at the Southern End of the Haram Al Sharif. There are nearly 200 Islamic monuments on this site including an Islamic Meuseum and school.



The Table Mount is a site of 35 Acres on which is built the Al Qibla Mosque, the Dome of the Rock, an Islamic Mueseum ,gardens and minarets, and it is called the Noble Sanctuary (حرم الشريف).

The Arches and Collinades in the Haram Al Sharif

AL Qibla MOSQUE



Al Qibla Mosque next to the Dome of the Rock on the Noble Sanctuary

.The mosque was originally built by the Rashidun caliph Umar, but was rebuilt and expanded by the Umayyad caliph Abd al-Malik and finished by his son al-Walid in 705 CE.

DOME OF THE ROCK



The Golden Dome of the Rock- The Islamic Symbol of Jerusalem



This is the South Eastern View of the Noble Sanctuary with the Golden Dome of the Rock in the Middle and the HARAM AL SHARIF on the far left corner.

The **Dome of the Rock** (Arabic: مسجد قبة الصخرة, *Masjid Qubbat As-Sakhrah*,) is a shrine located on the Noble Sanctuary in the Old City of Jerusalem. The structure has been refurbished many times since its initial

completion in 691 CE at the order of Umayyad Caliph Abd al-Malik. The site's significance stems from religious traditions regarding the rock, known as the Foundation Stone, at its heart.

Table Mount

The whole area known as the Noble Sanctuary which is 35 acres where the Golden Dome of the Rock and the HARAM AL SHARIF is, is known as the Table Mount to the Jews, making the claim that the whole of the Table Mount is the boundary or the area where the Temple of Solomon was. However historical evidence clearly indicates that Jerusalem at the time of David and Solomon was a small place with an inhabitation of 30,000 people, and it is unlikely that the Temple of Solomon occupied the whole 35 acre site known to the Jews as the Table Mount, but more likely a site of 1000 sq meters maximum. The site known as the Table Mount was expanded by the Romans since Alexander the Great to the Perimeter of the city and is infact the outer wall of the citadel of the Romans. Therefore the 35 acre site was not in reality occupied totally by the Temple, but primarily the outer walls of a Roman Citadel with the small area of the Temple within it. However the Jews now claim that the whole 35 acre site is a sacred site for them and encompasses the whole area known as the Temple area, which is far from reality, it is unrealistic as there is no foundation or evidence to support this theory.

THE FOUNDATION STONE

The **Foundation Stone** or **Rock** (Arabic: **الصخرة**) is the name of the rock at the heart of the Dome of the Rock in Jerusalem. It is also known as the **Pierced Stone** because it has a small hole on the southeastern corner that enters a cavern beneath the rock, known as the Well of Souls. It is the holiest site in Judaism ; Jewish tradition views it as the spiritual junction of Heaven and Earth. Jews traditionally face it while praying, in the belief that it was the location of the Holy of Holies in the Temple. According to Jewish tradition, the stone is the site where Abraham prepared to sacrifice his son .



The Foundation Stone (الصخرة) inside the Golden Dome of the Rock

The Jews have this mystical attachment to the Rock as though it is the holiest site on earth. And it is this Rock that they have the greatest attachment to. They have wrongly claimed that the Temple of Solomon was on the same spot where the Rock is, knowing full well that this is not the case. However by making this claim of the Temple being on the same spot as the Rock, they can make a claim to the Rock as being part of their Heritage. Jewish Rabbis believe that this Rock is the meeting point of heaven and earth , and the bases of this belief is obscure and buried in the Kabbalah (Cabbala), which is an obscure mystical, occult secret teaching of the

Jewish Rabbis. This Rock is more important to them than in reality where the Temple was located. The Temple is of secondary interest, and the Rock is the primary purpose and goal.

The **Western Wall**, **Wailing Wall** or **Kotel**(Arabic: حائط البراق, translit.: *Ḥā'iṭ Al-Burāq*, translit.: The Buraq Wall) is located in the Old City of Jerusalem at the foot of the western side of the Noble Sanctuary is. It is also called the Wailing Wall by the Jews where they go and offer their prayers.

Western Wall



The Western or Wailing Wall on the Western side of the Noble Sanctuary, visible is the Al Aqsaa Mosque to the right and not visible the Dome of the Rock to the left.

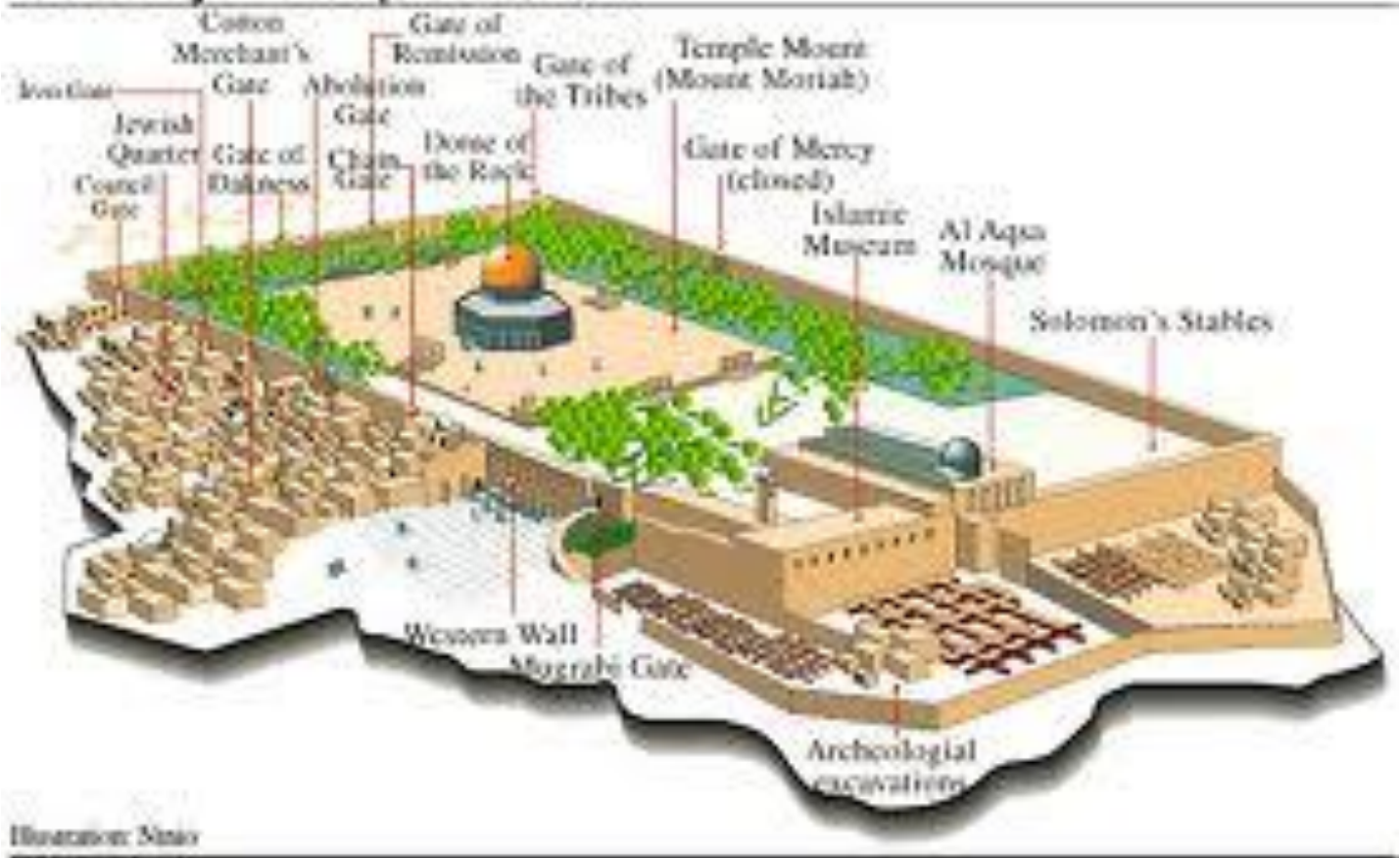


The Western Wall in front of the Dome of the Rock



Panaramic View of the Noble Sanctuary from the West, with the Golden Dome of the Rock to the Left , the Al Qibla Mosque to the right and the wailing wall of the jews in the middle. The Jews claim the whole 35 acre site belongs to the area of the Temple , known as the Table Mount.

Old City - Temple Mount



Where was exactly the Location of the Original Temple of Solomon?

The Jews claim that the Original Temple of Solomon was located exactly on the same spot as the Dome of the Rock, and as they plan to build a Third Temple, this would mean that the Jews plan to build the 3rd Temple on the same spot where the Dome of the Rock currently is located. They also claim that the Rock under the Dome of the Rock was the most Holy of Holies of the original Temple of Solomon, and the most holy location for the Jews. The physical size of Solomon's Temple based on the measurements in the Hebrew Bible is only 334 sq meters which is insignificant compared with the size of the Temple Mount of 35 Acres. The Jews claim the whole of the Temple Mount and refuse any accommodation with Islamic Sites on the Temple Mount including the Dome of the Rock and HARAM AL SHARIF. rather erroneously with little scripture evidence or for that matter

archeological and scientific evidence, that the Temple of Solomon was originally built on Temple Mount , what we know as Mesjid Al Aqsa or the Noble Sanctuary. But was it?

What does the Jewish on bible, the Hebrew Bible tell us or indicates to us on the location of the Temple that Solomon built. It was David , Solomon's father who desired to build the Temple to Elohim, and he bought a piece of land for the building of the Temple. Let us take up the story from the Hebrew Bible:

Allah orders David through the prophet Gad to build an alter and a temple , the Threshingfloor of a Jebusite :

{24:18} And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite. {24:19} And David, according to the saying of Gad, went up as the LORD commanded.

{24:24} So David bought the threshingfloor and the oxen for fifty shekels of silver. {24:25} And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. 2 Samuel KJB

David buys the Threshing Floor from a Jebusite for the Alter of the Temple for fifty shekels of Silver and he builds an alter for Elohim. Now the Jebusite is from Jebus which David conquered from the Jeusites and turned it into the city of Jerusalem in 1003BC.

The Kingdom of Jebus boundaries are infact the outlines of the Blue Area below, just south of the Noble Sanctuary (Table Mount). The Threshing floor is within this Blue Area and within the Blue Square marked Jebus. Even of we consider the Threshing floor to be the northest part of the city of Jebus, it is actually South of the Table Mount as indicated by the Photo below:

The Hebrew Bible also tells us where this Alter that David built on the Jebusite threshingfloor is, it is next to the Spring of Gihon, as it is the only source of Pure water near by which is needed for the Priests for their abulution.

David on his death bed asks for Solomon to be anointed after him at Gihon, where the Alter to Elohim sits. The Priests bring Solomon to Gihon and anointed him at the tabernacle as king of Israel (1:39 below).

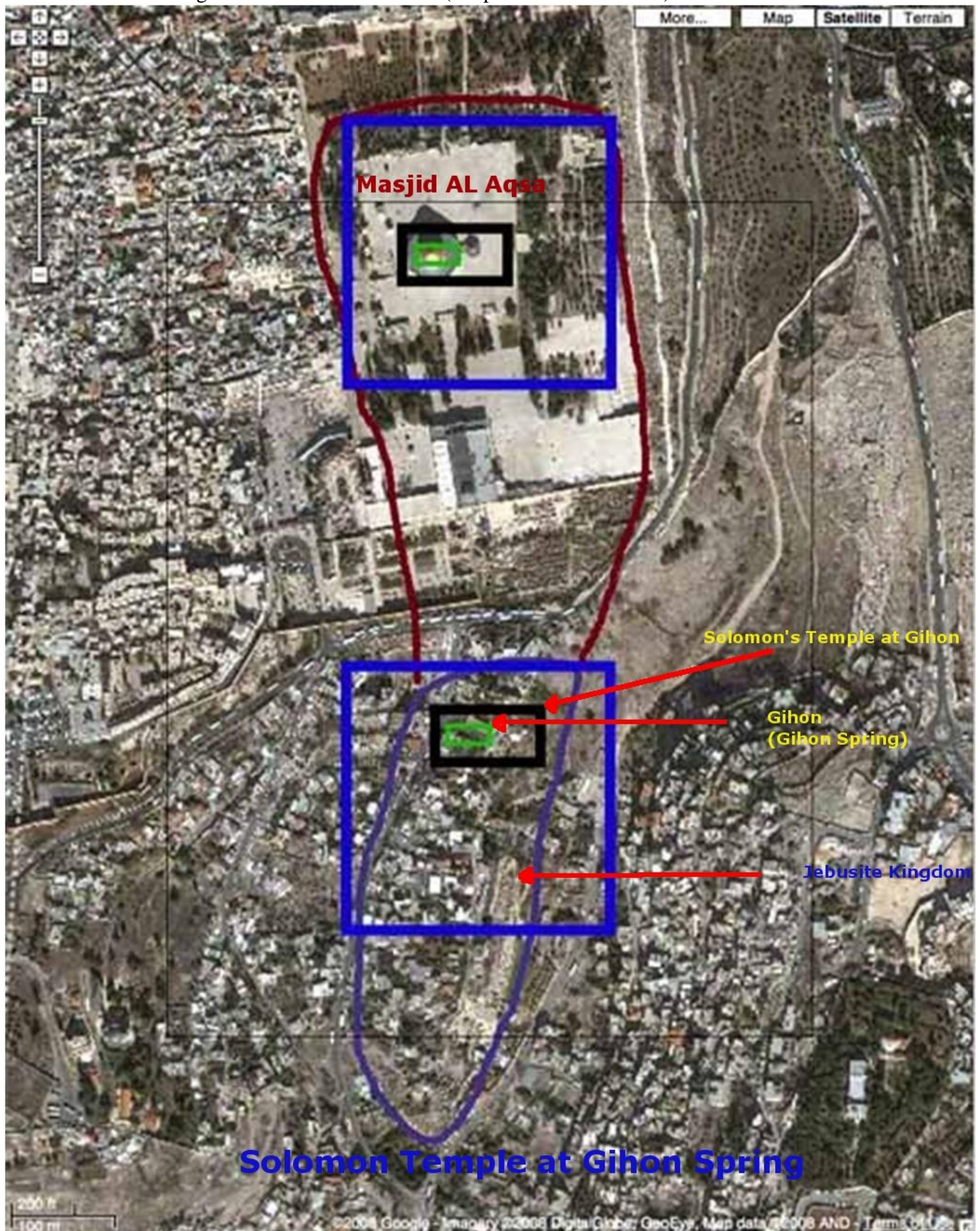
{1:32} And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. {1:33} The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: {1:34} And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

{1:38} So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

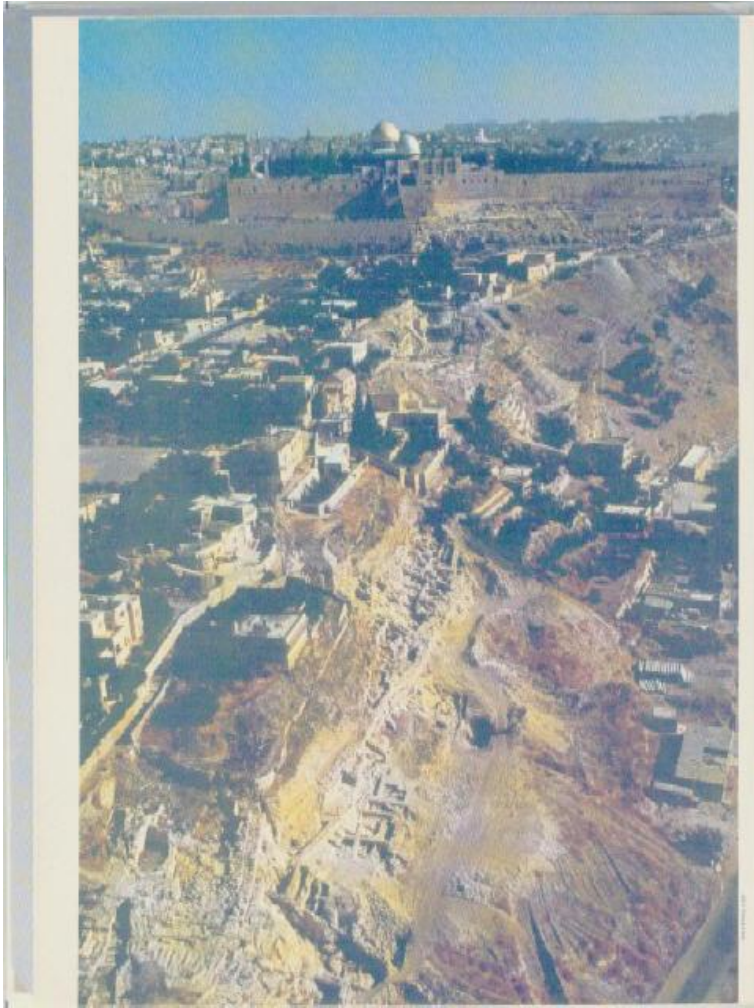
{1:39} And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

{1:45} And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again.

We now conclude that David built an Alter to Elohim in Gihon, and his seat was also at Gihon. The preasts also anointed Solomon King of Israel at the Tabernacle (temple where the alter is) at Gihon.



Jerusalem is surrounded by three Valleys, to the East the famous Kidron Valley, where it can be observed in the photo above the shear drop on the East side of the Noble Sanctuary down to the Kidron Vally. There is a sudden drop from 746m above sea level down to 650m.



Jerusalem to the Left with the Dome of the Rock visible at the top of the photo and the Kidron Valley to the East (right of photo).



David's Jerusalem with the 3 Valleys surrounding Jerusalem with the Mount of Olives, further East and not visible in the photo.

The other very important point to understand in this narrative as we discuss the exact location of Solomons Temple, is there is an existing very significant Roman Fortress built by Herod, named Antonio Fortress. The **Antonia Fortress** was a military barracks built around 19 BC by [Herod the Great](#) in [Jerusalem](#) on the site of earlier [Ptolemaic](#) and [Hasmonean](#) strongholds, named after Herod's patron [Mark Antony](#).

It was a formidable construction , built to house a Legion and their armaments, a Legion being 5000 men. The Antonio Fortress overlooked the whole area of Jerusalem which was to the South of the Fortress, the Fortress being north of the city. Josephus in the Antiquity of the Jews describes it thus:

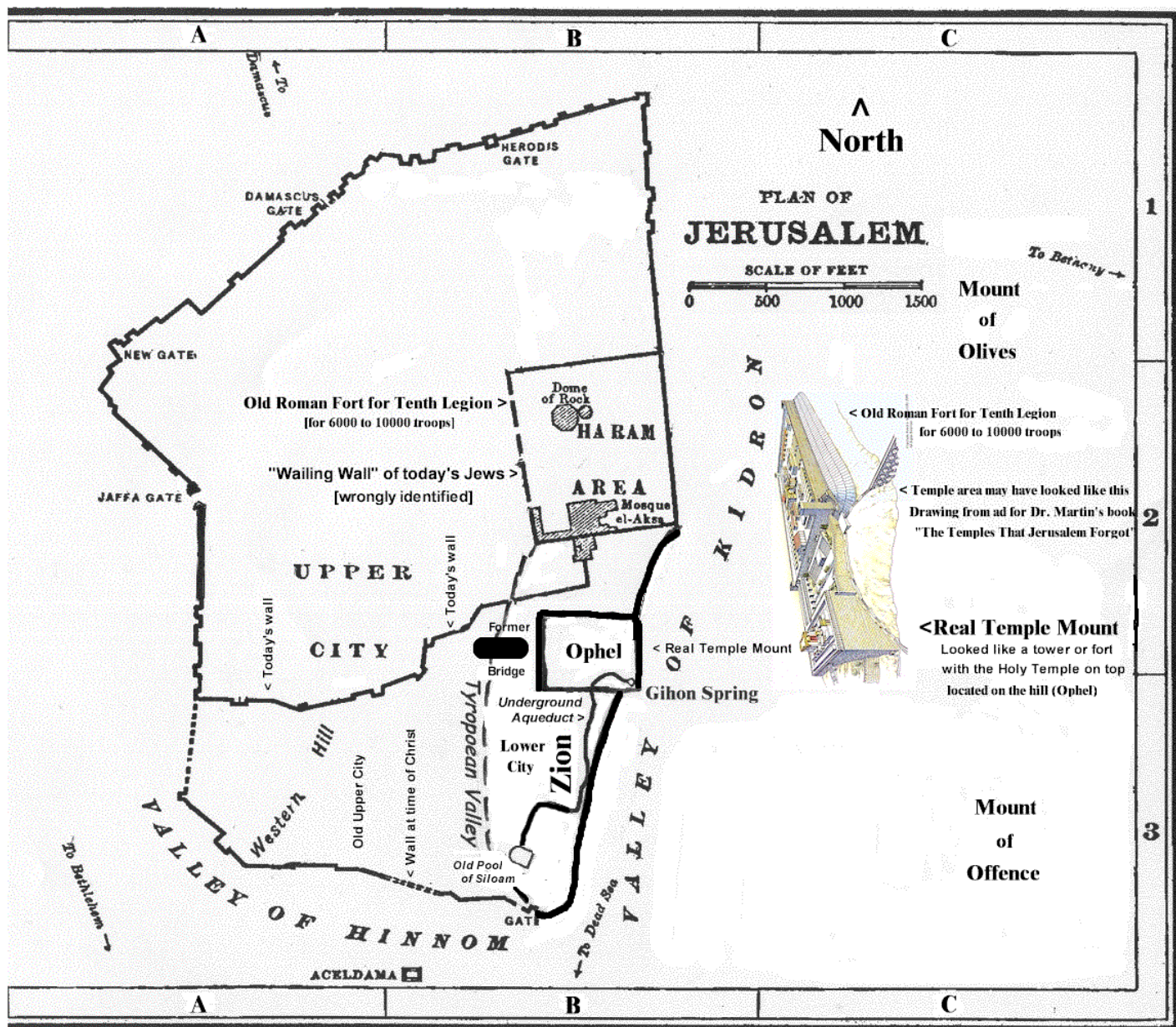
"The general appearance of the whole was that of a tower with other towers at each of the four corners; three of these turrets were fifty cubits high, while that at the south-east angle rose to seventy cubits and so commanded a view of the whole area of the temple."

It was a massive engineering construction which must have been visible from a distance. To house 5000 men one would need at least 25000 sq meters of space and double the amount for men and equipment , war material etc, suggest that the Antonio Fortress as approximately 50,000 sq meters, similar in size to the area of Mesjid Al Aqsa. Ofcourse it is important to point out that there is no structure of this type in the area near the Mesjid Al Aqsa nor are there the remains of an old structure like this. There would have been significant archeological remains, if this type of structure of size and magnitude, the Antonio Fortress ever existed. Well the fact of the matter it does exist and to the casual observer, it is not noticed where it is , but it is right there. We will come to this point in our narrative in a short while. First we will turn our attention to the work of Dr Ernest L Martin.

Dr Ernest Martin and the Solomon Temple

Dr Martin came to the conclusion after extensive research that Solomons Temple was built on the Ophel which is the area south of the Al Qibla Mosque ,that is further down the slope from the Southern Wall of the Mosque, and next to the Gihon Spring.







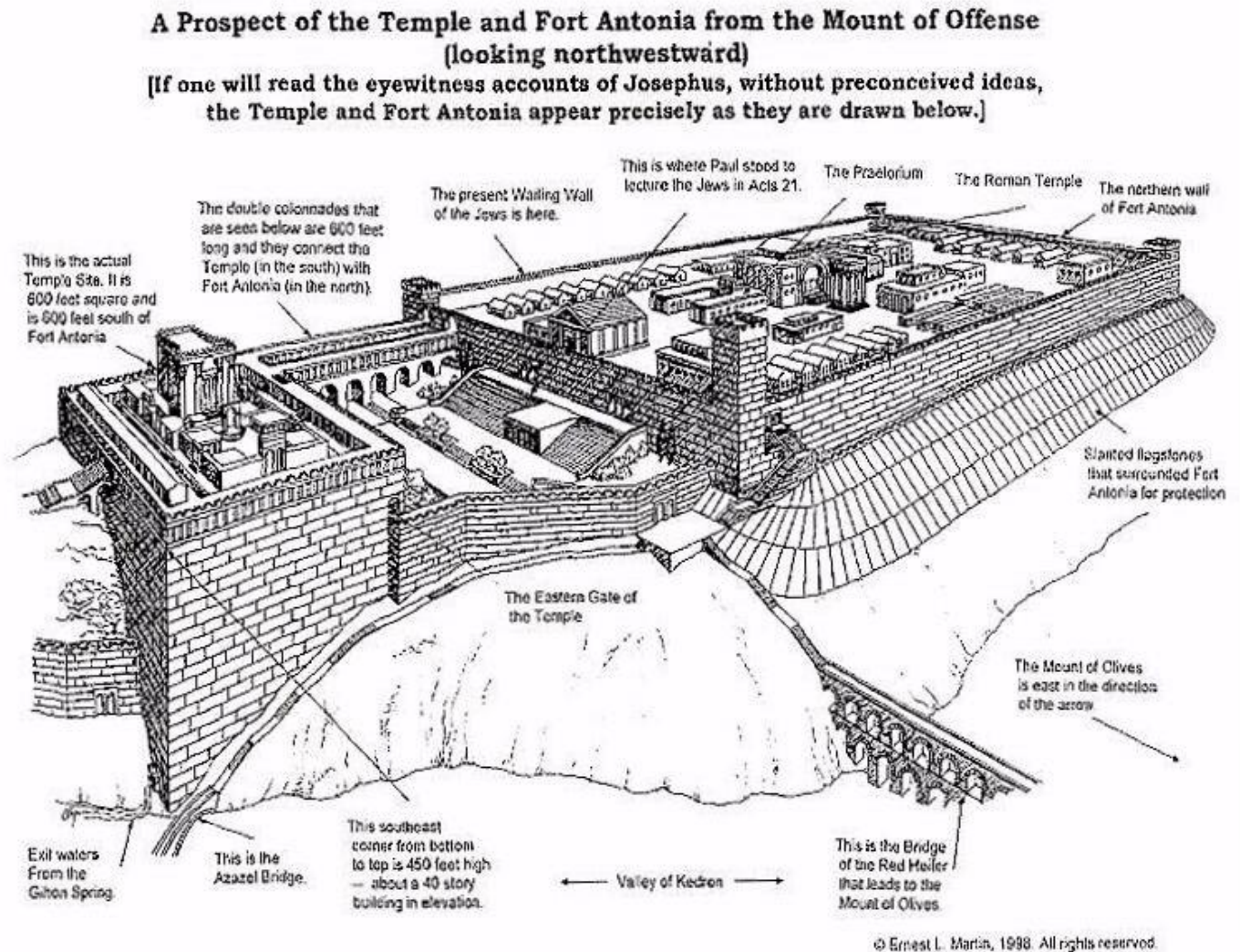
The Ophel near the Gihon Spring where Solomon's Temple was located, looking North at the Mesjod Al Aqsa. The HARAM AL SHARIF Dome can be seen at the top left corner of the photo.

[Ernest L. Martin](#) asserts a controversial claim in his book, "The Temples that Jerusalem Forgot",^[10] that the [Ophel Mound](#) is the site of the First and Second Temples and what is called the Temple Mount today was in fact the Roman Fort Antonia. His work set off a firestorm of discussion because Martin asserted that the [Temple Mount](#) was not the location of the last Temple.

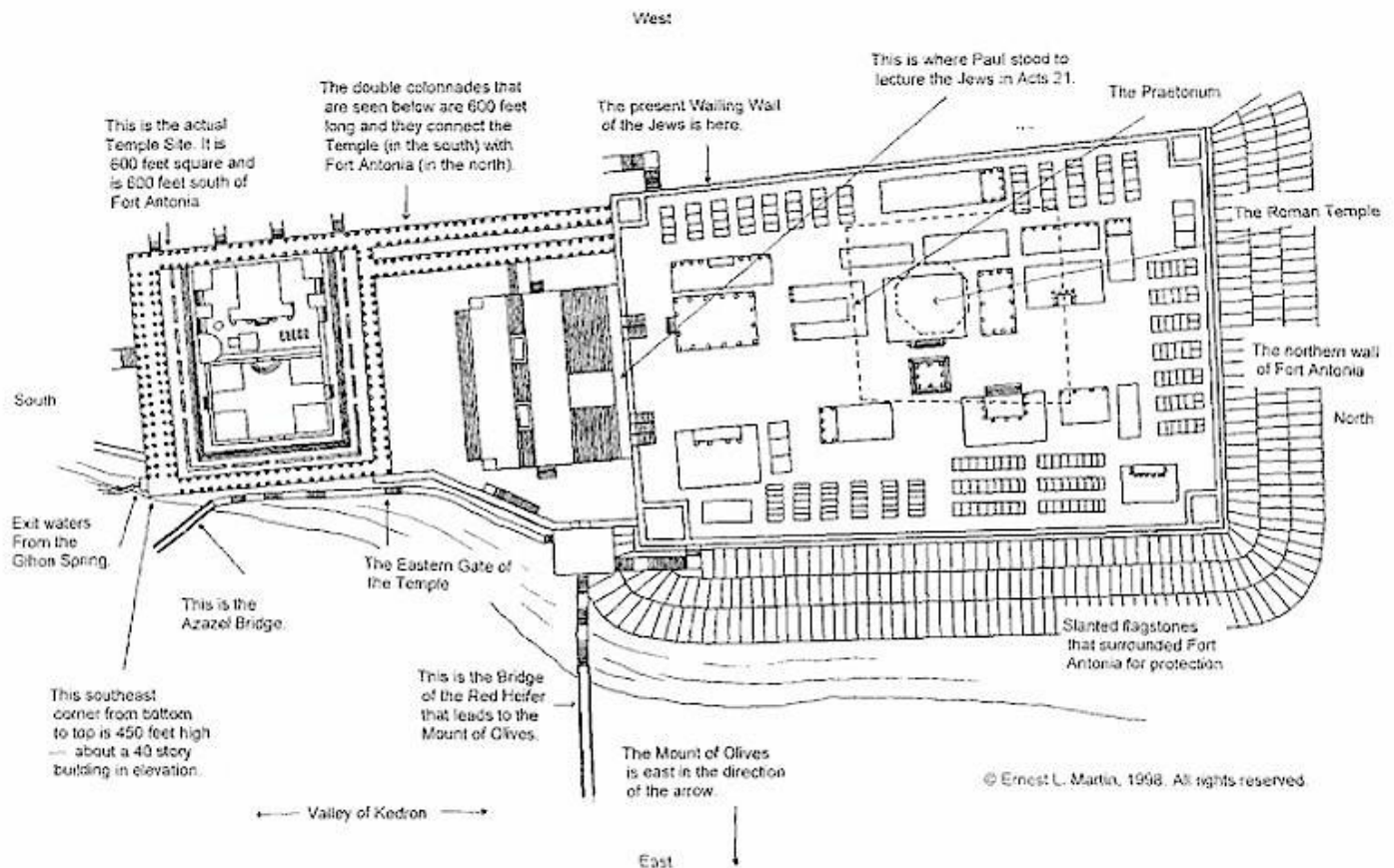
The basis of this work began with the first visit by Martin to Jerusalem in 1961 when he first met [Benjamin Mazar](#) and later his son Ory Mazar, who informed him of his belief that the Temples of [Solomon](#) and [Zerubbabel](#) were located on the [Ophel](#) mound to the north of the original [Mount Zion](#) on the southeast ridge. Ory Mazar informed Martin that his father had also inclined to this belief before his death. In 1996 Martin wrote a draft report to support this theory. He wrote: *"I was then under the impression that Simon the Hasmonean (along with Herod a century later) moved the Temple from the Ophel mound to the Dome of the Rock area."*

However, after studying the words of [Josephus](#) concerning the [Temple of Herod the Great](#), which was reported to be in the same general area of the former Temples, he then read the account of Eleazar who led the final contingent of Jewish resistance to the [Romans](#) at [Masada](#) which stated that the Roman fortress was the only structure left by 73 CE *"With this key in mind, I came to the conclusion in 1997 that all the Temples were indeed located on the Ophel mound over the area of the [Gihon Spring](#)".*^[11]

From these conclusions Martin produced his book in which he asserted that the [Temples of Jerusalem](#) were located over the [Gihon Spring](#) and not over the Dome of the Rock. He wrote: "What has been amazing to me is the vast amount of Jewish, Muslim, and Christian records that remain available from the first to the sixteenth centuries that clearly vindicate the conclusions that I have reached in this book of research."



A Birdseye View (looking downward) on the Temple and Fort Antonia
[The dotted line in Fort Antonia represents the platform of the Dome of the Rock, and the Dome itself is shown with its octagonal shape.]



I give below the full details of the Findings of Dr Ernest Martin and a second paper of the Summary of Ernest Martin by his son Robert Martin. In summary the findings of Dr Ernest Martin are as follows:

1. The Temple of Solomon was built South of Haram Al Sharif (Mesgid Al Aqsa) approximately 844 ft or 257 meters South of the the HARAM AL SHARIF. It is approximately 550 ft (167 m) South of the Terrace Stones in front of Mesgid Al Aqsa . The Terrace Stones are South of and outside Mesdjid Al Aqsa adjacent to the Southern Wall of Mesjid Al Aqsa.
2. The Temple of Solomon was built in Gihon next to the Gihon Spring as we know from the Hebrew Bible verses cited above where King David on his death bed calls the Priests to anoint his son Solomon in Gihon where the Tabernacle is. The Tabernacle is the Temple of the Israelites, where the Holy of Holies and the original Torah of Moses was placed. When the Israelites were in the wilderness, the Tabernacle was a movable or a portable Temple, somewhat of a Temple in a Tent . This same Tabernacle was set up in Gihon where David bought the threshing floor from the Jebusite. On that was set up the Tabernacle and the Alter to Elohim, and it was on this Alter that Solomon was anointed the new King of Israel while his father David was still alive and on his death bed. Solomon then builds the Temple on the grounds of the Threshing floor where the Tabernacle and the alter to Elohim stood in Gihon next to the Gihon Spring. The Gihon Spring is extremely important as the Temple has to be adjacent to this only source of Pure water used by the Temple Priests for ablution.

3. So we conclude that Solomon's Temple which is next to Gihon Spring, is 844 ft South of the AlAsqa Mosque and the South Wall of Mesjid Al Aqsa and approximately 550 ft from the Terraced Staircase in front of the South Wall of the Mesjid Al Aqsa.
4. From Dr Martin's work the evidence is overwhelming that Mesjid Al Aqsa and the Noble Sanctuary was built on the existing Roman Fortress which was called Antonio's Fort. This is supported by the evidence of the existence of the large Pre Islamic structure and walls dating back to the Roman times on which the Mesjid Al Aqsa was built. Even today these large Roman stones and Walls which are the base of the Mesjid Al Aqsa can be seen and they are enormous. As a Muslim Scholar, I fully agree and concur with the findings of Dr Martin. It is logical , historically correct and scientific.
5. The Mesjid Al Aqsa is littered with Roman objects and artifacts which are non Islamic in origin.



Location of Solomon Temple next to Gihon Spring South of Mesjid Al Aqsa (Haram Al Sharif)

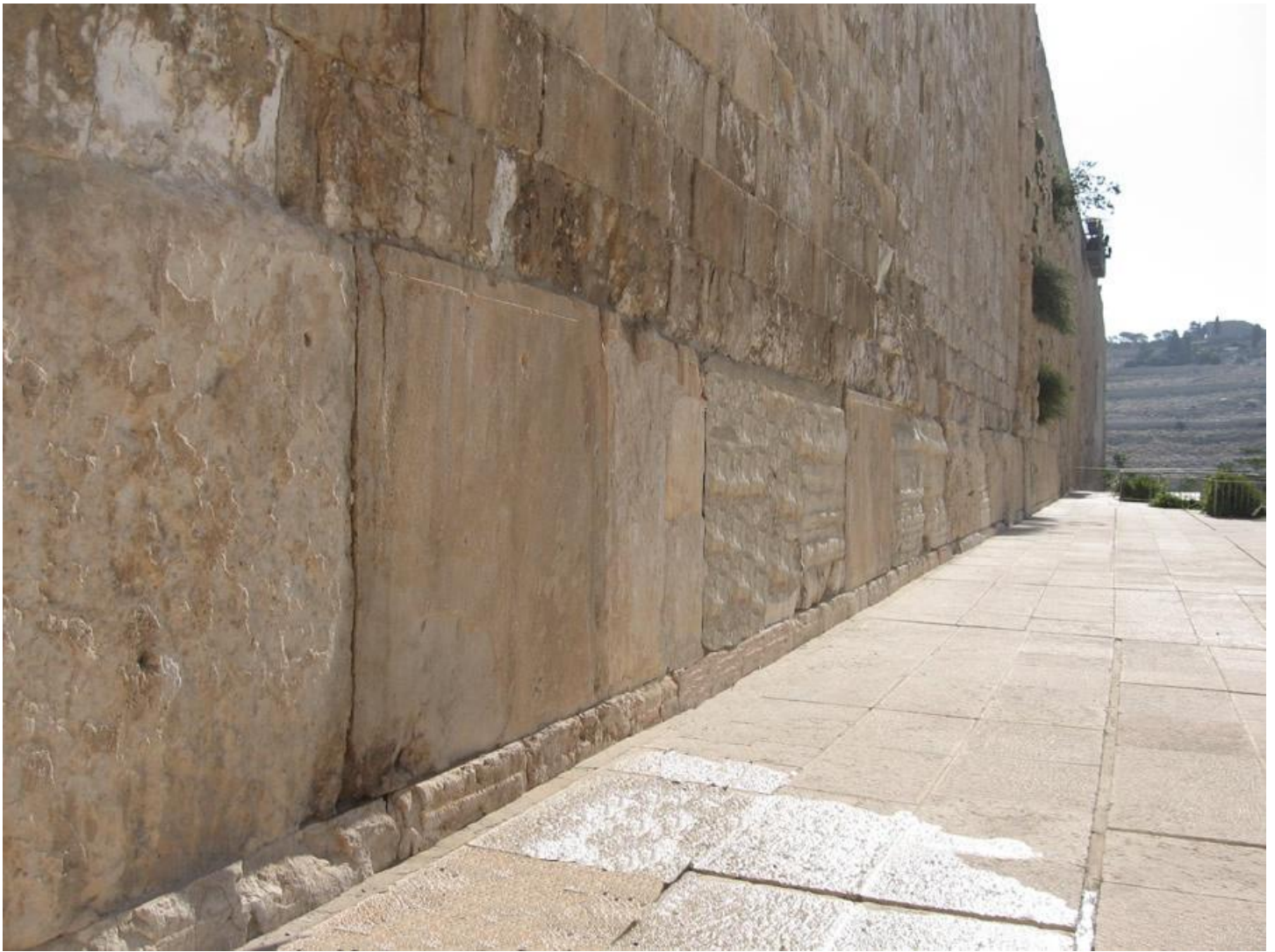
We can see below photographic evidence of the existence of the Roman Structures below the Haram Al Sharif. The Site of the Haram Al Sharif as well as the Rock in fact stands on the more ancient site which was the Roman Fort of Antonio Fortress which was built by Herod in 19 BC to house his Legions to protect Jerusalem from the Jews. The Romans also built a Temple to the Pagan goddess Jupiter on top of the Rock where the Dome of the Rock now stands. We can see in the Photos below the Large Roman Stones which form the Foundation on which the upper most layer of the Haram Al Sharif is built. In turn the Old Roman Fortress of Antonio was built on the remains of Beit Al Muqadas which is the old burial grounds of the Prophets.

Flavius Josephus, the Jewish Historian who was alive during the destruction of Jerusalem by the Romans, chronicled in his book , the History of the Jews, states in this book that the Fort of Antonio was further north from the Temple at Jerusalem, which pinpoints the temple as being South of Antonio Fortress which is where the Haram Al Sharif is built on top of the Fort of Antonio.



The Large Roman Stones at the bottom of the Foundation of the Haram Al Sharif ,
being the remains of the Roman Fortress of Antonio.





The Large Roman Stones at the foundation of the Haram Al Sharif.



The Remains of the Terraced Steps of the Old Roman Fort/Temple as seen from the South Wall of Masjid Al Aqsa with the AL Aqsa Dome in the Top of Photo.



The remains of the Original Terraced Roman Steps as seen from the South Wall with HARAM AL SHARIF Dome to the Top Left of Photo.



the street that ran along the southern Temple Mount wall. Large, original Herodian 6 foot tall Ashlar stones still sit where they did 2,000 years ago .

THE TEMPLE MOUNT AND FORT ANTONIA

by Ernest Martin

We all remember the proverb that a picture is worth a thousand words. This is so true. When we are able to view a site that we have been reading or hearing about, the historical and architectural information associated with the area becomes much more meaningful and the subject better understood. That is certainly the case with the Temple built by Herod the Great that existed in the time of Christ Jesus along with the adjacent fortress that dominated the landscape known as Fort Antonia.

The truth is, no one in modern history (nor for the past 1900 years) has actually witnessed the complex of buildings that comprised the Holy Sanctuary and the fort that was built to protect it. This is one of the reasons why I have wanted to present to all of you on the ASK mailing list the first general view of what the Temple and Fort Antonia looked like to the inhabitants of Jerusalem during the time of Jesus.

Once we recognize the actual situation of the two structures that I show in the illustrations, and once you realize their dimensions, many points of teaching that we observe in the New Testament will make much better sense to us. In a word, a true perspective of those two buildings that occupied the greater part of northeastern Jerusalem (west of the Mount of Olives and the Mount of Offense) will provide a panoramic view that will show the sheer beauty and majesty of the Mother City of the Jews in the early part of the first century. Without doubt, it was a splendid and awesome display of architectural grandeur at its best. My new book "The Temples that Jerusalem Forgot" will present the full and interesting details.

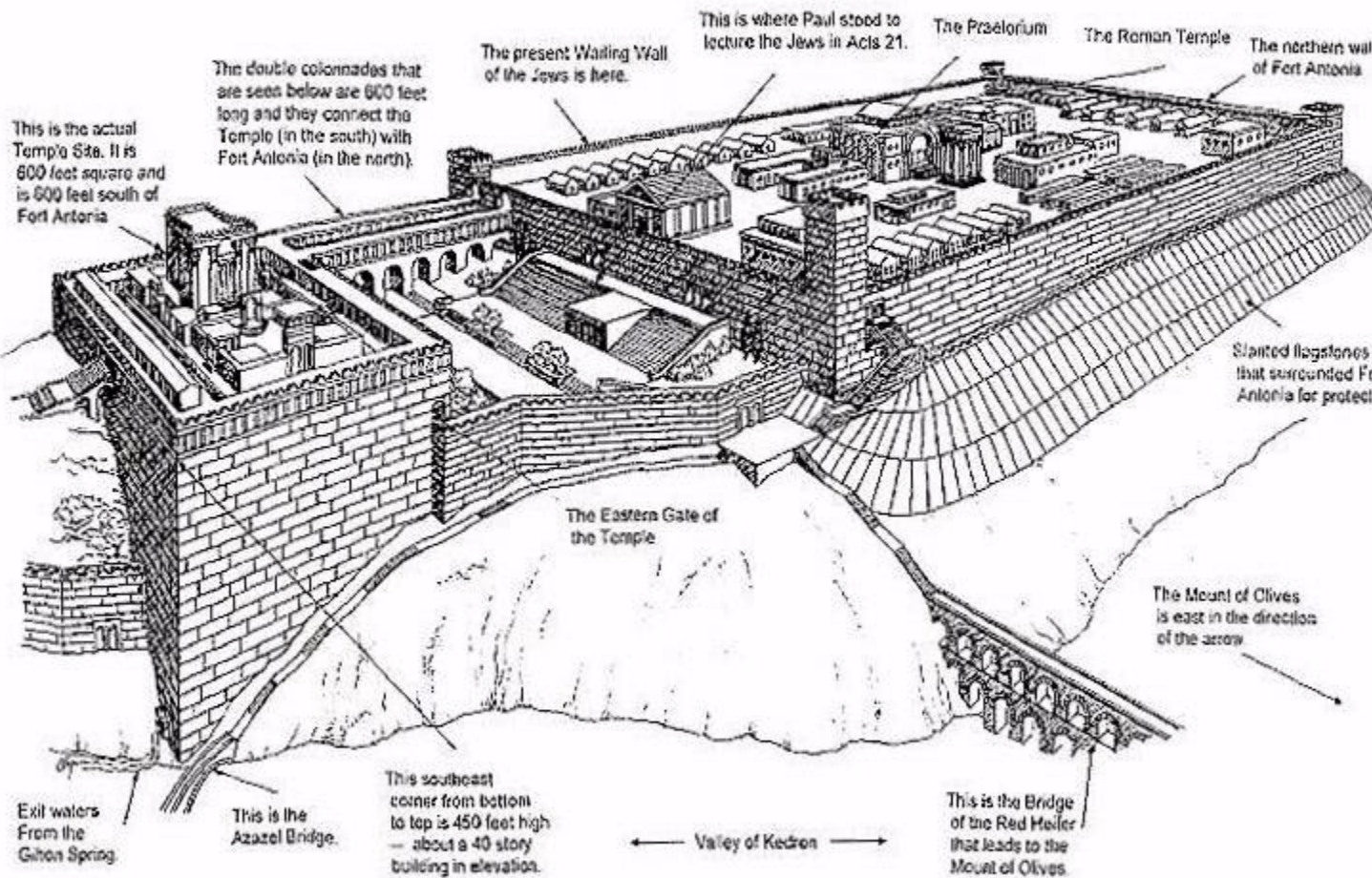
What you are about to see in the illustrations at the conclusion of this Report is the description of the Temple and Fort Antonia as presented by Josephus, the Jewish historian. He was an eyewitness to the City of Jerusalem before the Romans destroyed it in A.D. 70. I have had our artist draw both a horizontal aspect as though you would view the buildings from above (in outline form as an architect would draw the edifices), and also to show a vertical aspect that gives a three dimensional effect as seen from the east side of the buildings.

The squared or rectangular stones that comprise both structures are very large but they are not drawn to exact scale. They represent an artist's impression given with my directions in accord with the descriptions recorded by Josephus. If you will read Josephus yourself, you will find that our illustrations simply depict the eyewitness accounts of Josephus as he stated them in his literature.

The vertical sight will be that from the top of the southern part of the Mount of Olives known as the Mount of Offense which was directly east of the old city of David formerly located south of the Gihon Spring. This is the best place to view ancient Jerusalem. My new book will illustrate these points clearly.

A Prospect of the Temple and Fort Antonia from the Mount of Offense (looking northwestward)

[If one will read the eyewitness accounts of Josephus, without preconceived ideas, the Temple and Fort Antonia appear precisely as they are drawn below.]



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A Panoramic View of Ancient Jerusalem

Let me start by mentioning a scene that usually occupies the attention of each person who visits Jerusalem for the first time (or who returns year after year to see the archaeological remains of the Jerusalem of Herod and Jesus). That particular scene is observed from the Mount of Olives just in front of the Seven Arches Hotel. This is where people can obtain the best over-all view of the ancient and modern City of Jerusalem. Before I present you with some details concerning this inspiring and unforgettable prospect, let me relate a little about myself for some of you who only recently have come on the A.S.K. mailing list through the Internet. This will allow you to understand my deep interest and my personal involvement with the City of Jerusalem over the past four decades.

My first visit to Jerusalem was in the year 1961. Since then I have returned to the city over thirty times from areas in Europe or America where I have lived. Though I am an American, I have professionally taught college in England where I lived for fourteen years (from 1958 to 1972). In Jerusalem, I worked personally on a daily basis with Professor Benjamin Mazar in the archaeological excavations at the western and southern walls of the Haram esh-Sharif. My working association with Professor Mazar on that site lasted for two months each summer during the years 1969, 1970, 1971, 1972 and 1973.

Over that period of five summers, I was the academic supervisor for 450 college students from around the world who were digging at that archaeological excavation directed by Professor Mazar. *Time* magazine in its Education Section for September 3, 1973 featured my academic program for granting college credits for students who worked under my superintendence at Professor Mazar's archaeological excavation sponsored by the Israel Exploration Society and Hebrew University. Besides this particular professional association at the excavation, I have personally guided more than 800 people around all areas of Israel explaining its biblical and secular history.

Though I am not an archaeologist by profession (my M.A. is in Theology and my Ph.D. is in Education), I have written several books and other major studies on the history and geography of Jerusalem especially in the periods of Jesus, the Roman Empire and Byzantium. I mention these brief biographical points to show that I have had considerable opportunity to study and to know the history of ancient Jerusalem.

With this in mind, let's return to the top of the Mount of Olives to be reminded of the splendid panoramic perspective depicting the remnants of ancient Jerusalem as well as witnessing the vibrant and bustling modern City of Jerusalem. For the 450 college students and the 800 persons I have guided in their visits to Jerusalem, I have always taken them to this spot on the Mount of Olives in order for them to visualize, as a beginning lesson, what ancient Jerusalem was really like.

Observing Jerusalem from the Mount of Olives

The view is spectacular. There is no scene from other areas of Jerusalem that can replicate the grandeur of the ancient archaeological remains of the city. What dominates the scene, as one looks westward, is a rectangular body of walls with gigantic stones perfectly aligned with one another in their lower courses. These four walls present to the observer a feeling of majesty and awe at what the ancients were capable of accomplishing by their architectural achievements.

These walls surround the area presently known as the Haram esh-Sharif (the Noble Enclosure). The stones of the lower courses in those walls are in their pristine positions. They are still placed neatly on top of another without any major displacement from their original alignments. These lower stones are clearly Herodian in origin, and in some places in the eastern portion of the wall they are pre-Herodian. There are certainly more than 10,000 of these stones still in place as they were in the time of Herod and Jesus.

No archaeological authority has been able to count all the stones of the four walls surrounding the Haram esh-Sharif because many of the stones are still hidden from view. But at the holy site at the Western Wall (often called the "Wailing Wall") there are seven courses presently visible within that 197 feet length of the wall in the north/south exposure. That section contains about 450 Herodian stones.

There are, however, eight more courses of Herodian stones underneath the soil down to the ground level that existed in the time of Herod and Jesus. Even below that former ground level, there are a further nine courses of foundation stones. If that whole section of the "Wailing Wall" could be exposed, one could no doubt count around 1250 Herodian stones (probably more) of various sizes.

Most stones are about three to four feet high and three feet to twelve feet long, but there are varying lengths up to 40 feet (with the larger stones weighing about 70 tons). One stone has been found in the Western Wall that has the prodigious weight of 400 tons (Meir Ben-Dov, Mordechai Naor, Zeev Aner, *"The Western Wall,"* pp.61, 215). If one could extend by extrapolating the number of stones making up the four walls surrounding the Haram, there has to be over 10,000 Herodian and pre-Herodian stones still very much in place as they were some 2000 years ago. All of these stones in those four walls survived the Roman/Jewish War of A.D.70-73.

The grand centerpiece within the whole enclosure is the Muslim shrine called the Dome of the Rock. It is centrally located in a north/south dimension within the rectangular area of the Haram. To the south of the Dome and abutting to the southern wall is another large building called the HARAM AL SHARIF with its smaller dome. And though from the Mount of Olives modern Jerusalem can be seen in the background (and its contemporary skyline of buildings is interesting), the whole area is overshadowed and dominated by the Haram esh-Sharif with those ancient walls that impressively highlight the scene.

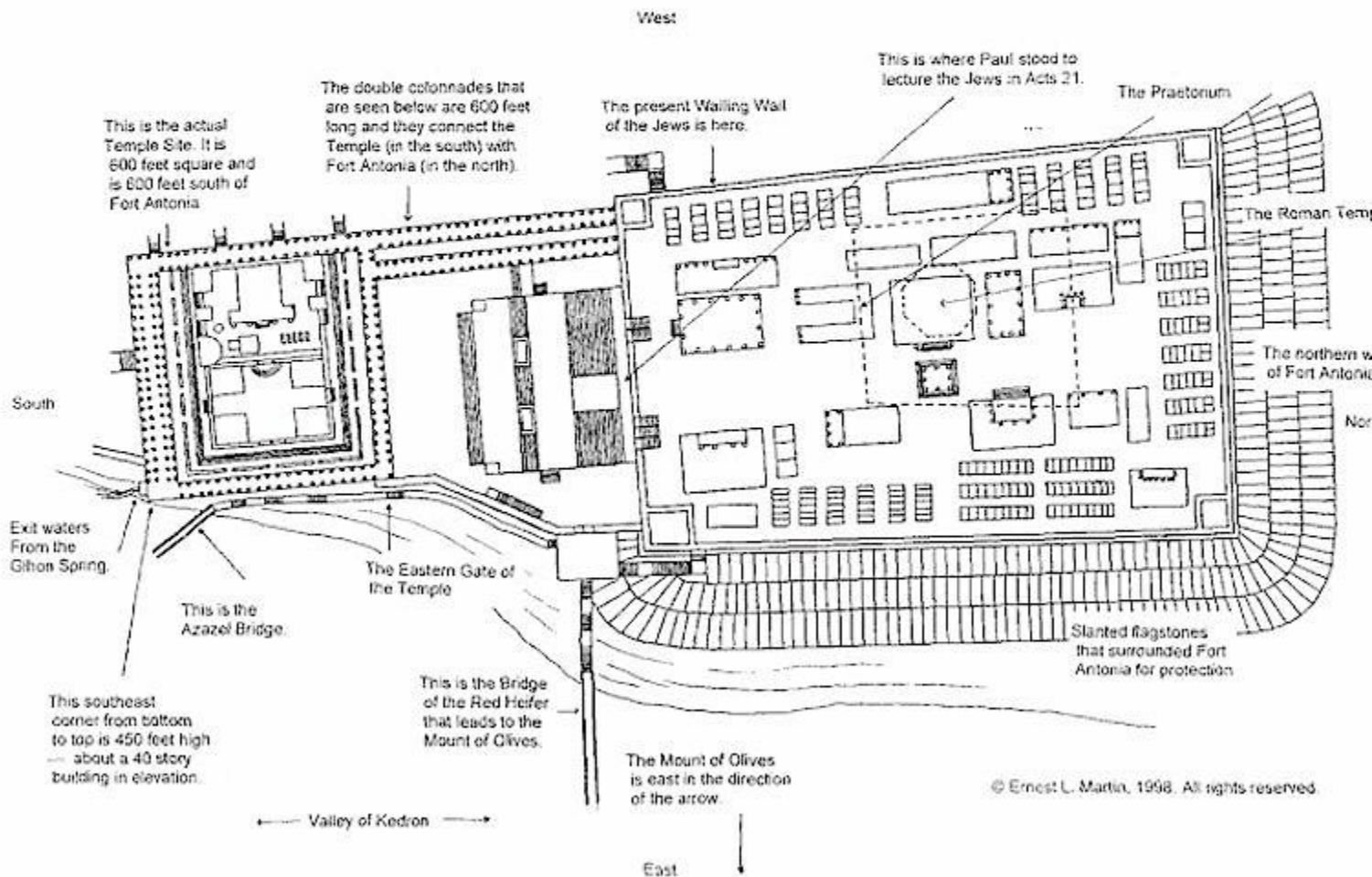
This is the view that modern viewers are accustomed to see. But let us now go back over 1900 years and imagine viewing Jerusalem from this same spot. It is from this vantagepoint that Titus (the Roman General) looked on the ruins of Jerusalem after the Roman/Jewish War in A.D.70. The description of what Titus saw is very instructive. We should read his appraisal in the accounts preserved by Josephus because Josephus and Titus were both eyewitnesses. Notice not only what Titus observed, but also what he *left out* of the narrative (*War* VII.1,1). This omission will become of prime importance in our inquiry regarding the true location of the Temple. Titus commanded that only a part of a wall and three forts were to remain of what was once the glorious City of Jerusalem. Notice what is stated in *War* VII.1,1.

"Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury (for they would not have spared any, had there remained any other work to be done), *Caesar gave orders that they should now demolish the entire city and Temple*, but should leave as many of the towers standing as were of the greatest eminence; that is, Phasaelus, and Hippicus, and mine; and so much of the wall as enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison [in the Upper City], as were the towers [the three forts] also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but *for all the rest of the wall [surrounding Jerusalem], it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it [Jerusalem] had ever been inhabited*. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind" (Whiston trans., italics, bracketed words mine).

This eyewitness account about the total ruin of Jerusalem has given visitors to Jerusalem a major problem in relation to what we witness of ancient Jerusalem today. The fact is, Titus gave orders that the Temple was to be demolished. The only man-made structures to be left in Jerusalem was to be a portion of the western wall and the three fortresses located in the Upper City. This was Titus' intention at first. But within a short time, even that portion of the western wall and the three fortresses in the west were so thoroughly destroyed that not a trace of them remained (unless the so-called "Tower of David" near the present day Jaffa Gate as scholars guess is a part of the foundation of Hippicus or Phasaelus). At the conclusion of the war, the Tenth Legion left Jerusalem a mass of ruins. Stones from those ruins were finally used in the following century to build a new city called Aelia. But by late A.D.70, there was nothing left standing of the Temple or the buildings of Jerusalem. Josephus stated:

"And truly, the very view itself was a melancholy thing; for those places which were adorned with trees and pleasant gardens, were now become desolate country every way, and its trees were all cut down. Nor could any foreigner that had formerly seen Judaea and the most beautiful suburbs of the city, and now saw it as a desert, but lament and mourn sadly at so great a change. *For the war had laid all signs of beauty quite waste*. Nor had anyone who had known the place before, had come on a sudden to it now, would he have known it again. But though he [a foreigner] were at the city itself, yet would he have inquired for it" (*War* VI.1,1).

**A Birdseye View (looking downward) on the Temple and Fort Antonia
[The dotted line in Fort Antonia represents the platform of the Dome of the Rock, and the Dome itself is shown with its octagonal shape.]**



What the Modern Visitor Observes

These descriptions by Josephus are what he and Titus saw from the Mount of Olives. But this is NOT what we observe today. We see something remaining from the period of Herod and Jesus that is quite different. Directly to the west, we view an awe-inspiring architectural relic of the past that is splendidly positioned directly in front of us. It dominates the whole western prospect of this panoramic view. That ancient structure is the Haram esh-Sharif. Its rectangular walls are so large in dimension that the Haram effectively obscures much of the view of the present old city of Jerusalem. And certainly, without the slightest doubt, the Haram (in its lower courses of stones that make up its walls) is a building that survived the Roman/Jewish War. Indeed, it is an outstanding example of the early architectural grandeur that once graced the Jerusalem of Herod and Jesus that has withstood two thousand years of weathering, earthquakes, wars and natural deterioration.

What is strange, and almost inexplicable at first, is the fact that Josephus mentioned the utter ruin of the Temple and all the City of Jerusalem, but he gave no reference whatever to the Haram esh-Sharif or that Titus had commanded that those walls should remain intact. And through the centuries, up to our modern period, there are over 10,000 stones still in their original positions making up the four walls of the Haram. As a matter of fact, in Titus' time there were probably another 5,000 stones that were left on the upper courses of the four

walls that have been dislodged and fallen to the ground over the centuries since the first century. What must be recognized is the fact that Titus deliberately left the rectangular shaped Haram esh-Sharif practically in the state he found it when he first got to Jerusalem with his legions. Strangely, Titus must have ordered that those four walls be retained for all future ages to see.

Without doubt, the Haram esh-Sharif with its gigantic walls was a survivor of the war. But how could Josephus have failed to account for the retention of such a spacious and magnificent building that was clearly in existence in pre-war Jerusalem? The continued existence of those extensive remains of the Haram esh-Sharif seem (at first glance) to nullify the appraisal of Josephus and Titus. Remember, they said that nothing of Jerusalem was left. "It [Jerusalem] *was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it [Jerusalem] had ever been inhabited.*"

What is even more strange is the modern belief that the Haram esh-Sharif must be reckoned as the site of the Temple Mount. If present scholarly opinion is correct, this means that Titus and the Roman legions did not destroy the outer walls of the Temple in its middle and lower courses. The Romans left over 10,000 stones in place around the Haram. This modern belief of scholars and religious authorities (whether Jewish, Muslim or Christian) that the retention of those 10,000 stones around the Haram represents the remnants of the walls of the Temple make the above descriptions of their demolition by Josephus and Titus as being outlandish exaggerations. And true enough, this is precisely how most modern scholars, theologians, religious leaders and archaeologists view the matter.

Professor on, who translated Josephus, said this was the case. He remarked that the thorough desolation that Titus was supposed to have seen in front of him was: "An exaggeration. A great deal of the southern part of the Temple enclosure was spared. The whole of the south wall of its successor, the present wall round the Haram esh-Sharif, the southern section of the west wall (the 'Wailing Wall', where the fall of Jerusalem is still lamented) and a short stretch of the east wall running up from the southeast corner are Herodian to a considerable height" (*The Jewish War*, p.454, note 2). We will see abundant evidence in my new book that Josephus was not exaggerating. This is because that enclosure known as the Haram esh-Sharif was NOT the Temple Mount, nor was the structure then officially reckoned as a part of the municipality of Jerusalem.

Our modern scholars and religious authorities consistently state that we cannot believe Josephus literally in his accounts concerning the important descriptions that he provides. We will discover, however, that it is the modern scholars and the religious leaders who are wrong and not Josephus. Josephus, the historian/priest, knew what he was talking about. Jerusalem and the Temple were totally destroyed and not a stone of them was left in place. The truth is, the Haram esh-Sharif was *NOT* the Temple Mount.

Josephus Was Not Exaggerating

It is time for us to realize that it is the modern scholars who are wrong, *not* the eyewitness accounts of Josephus and Titus. Jerusalem and the Temple were indeed destroyed to the bedrock just as they relate. Regarding this, there are other sections of Josephus' accounts to show that he was not exaggerating. Josephus was keen on telling his readers that *all the walls* around Jerusalem *were leveled to the ground*. Note his observation: "Now the Romans set fire to the extreme parts of the city [the suburbs] and burnt them down, and *entirely demolished its* [Jerusalem's] *walls*" (*War* VI.9,4.).

This reference shows that all the walls, even those enclosing the outskirts of Jerusalem, were finally leveled to the ground. To reinforce the matter, Josephus said elsewhere: "When he [Titus] *entirely demolished the rest of the city, and overthrew its walls*, he left these towers [the three towers mentioned above] as a monument of his good fortune, which had proved [the destructive power of] his auxiliaries, and enabled him to take what could

not otherwise have been taken by him" (*War* VI.9,1).

These two accounts by Josephus, along with the previous observations given above, confirm that there was a literal destruction of all the walls surrounding Jerusalem (except the small section of the wall in the western part of the Upper City that was afterward destroyed because not a trace of it has been mentioned of its retention by later eyewitnesses or found by modern archaeologists). Indeed, after A.D.70 there is not a word by any historical record that even speaks of those three fortresses in the Upper City having a continuance that Titus at first thought to leave as standing monuments showing the power of Rome over the Jews.

But again, these descriptions of Josephus and Titus of total ruin seem to be at variance with what we witness today. Let's face it. From the Mount of Olives we behold the four walls of the Haram still erect in all their glory, and they are prominently displayed a majesty that dominates the whole of present-day Jerusalem. The lower courses of those walls clearly have 10,000+ Herodian and pre-Herodian stones on top of one another. As a matter of fact, those rectangular walls are even functioning ramparts of Jerusalem today. They have been in constant use throughout the intervening centuries to protect the buildings that were built in the interior of that enclosure called the Haram esh-Sharif.

Again I say, if those rectangular walls are those which formerly surrounded the Temple Mount (as we are confidently informed by all authorities today), why did Josephus and Titus *leave out* of their eyewitness accounts any mention about this retention of this magnificent Haram structure? They spoke of the utter ruin and desolation of Jerusalem and of the Temple, not the survival of any buildings that the Jewish authorities once controlled. Be this as it may, Josephus and Titus were certainly aware that the walls of the Haram survived the war. Why did Josephus and Titus not refer to those walls of the Haram that remained standing in their time? My new book will explain the reason why, and very clearly.

A Quandary for Modern Christians

These facts present a major problem for Christians. If those rectangular walls of the Haram are indeed the same walls (in their lower courses) that formerly embraced the Temple Mount, why are these stones (more than 10,000 in number) yet so firmly on top of one another? The continued existence of those gigantic and majestic walls would show that Titus did not destroy the walls of the Temple, if those walls did surround the Temple. Why is this a difficulty for Christian belief? The reason is plain.

Christians are aware of four prophecies given by Jesus in the New Testament that there would *not be one stone left upon another* either of the Temple and its walls or even of the City of Jerusalem and its walls (Matthew 24:1,2; Mark 13:1,2; Luke 19:43,44; 21:5,6.). But strange as it may appear, the walls surrounding the Haram esh-Sharif still remain in their glory with their 10,000+ Herodian and pre-Herodian stones solidly in place in their lower courses. If those stones are those of the Temple, the prophecies of Jesus can be seriously doubted as having any historical value or merit in any analysis by intelligent and unbiased observers.

Indeed, the majority of Christian visitors to Jerusalem who first view those huge stones surrounding the rectangular area of the Haram (and who know the prophecies of Jesus) are normally perplexed and often shocked at what they see. And they ought to be. The surprise at what they observe has been the case with numerous people that I have guided around Jerusalem and Israel. They have asked for an explanation concerning this apparent failure of the prophecies of Jesus. Why do those gigantic walls still exist? If those walls represent the stones around the Temple, then the prophecies of Christ are invalid.

The usual explanation, however, to justify the credibility to Jesus' prophecies is to say that Jesus could only have been speaking about the inner Temple and its buildings, NOT the outer Temple and its walls that surrounded it. This is the customary and the conciliatory answer that most scholars provide (and it is the

explanation that I formerly gave my students or associates). The truth is, however, this explanation will not hold water when one looks at what Jesus prophesied. One should carefully observe the prophecies of Jesus in the Synoptic Gospels. They plainly state that one stone would not rest on another of the Temple, its buildings, and his prophecies also embraced its outer walls. The Greek word Jesus used in his prophetic context to describe the Temple and its buildings was *heiron* (this means the entire Temple including its exterior buildings and walls). Notice what Vincent says about the meaning of *heiron*.

"The word *temple* (*heiron*, lit., *sacred place*) signifies the whole compass of the sacred enclosure, with its porticos, courts, and other subordinate buildings; and should be carefully distinguished from the other word, *naos*, also rendered *temple*, which means the temple itself — the "Holy Place" and the "Holy of Holies." When we read, for instance, of Christ teaching in the *temple* (*heiron*) we must refer it to one of the temple-porches [outer colonnades]. So it is from the *heiron*, the court of the Gentiles, that Christ expels the money-changers and cattle-merchants"(Vincent, *Word Studies in the New Testament*, Vol. I., p.50).

The exterior buildings of the Temple including its walls were always reckoned within the meaning of the word *heiron* that Jesus used in his prophecies concerning the total destruction of the Temple. There were several outer divisions of the Temple that were distinguished from the Inner Temple, and these outer appurtenances were accounted to be cardinal features of the Sanctuary. As an example, note the New Testament account stating that Satan took Jesus to the "pinnacle of the Temple" (Matthew 4:5). The pinnacle section was the southeastern corner of the outer wall that surrounded the whole of the Temple complex. The wording in the New Testament shows that this southeastern angle belonged to the Temple — it was a pinnacle [a wing] "of the Temple." That area was very much a part of the sacred edifice to which Jesus referred when he prophesied that not one stone would remain on another.

There is an important geographical factor that proves this point. When Jesus made his prophecy that no stone would be left on one another, Matthew said that Jesus and his disciples had just departed from the outer precincts of the Temple. This means that all of them were at the time viewing the exterior sections of the Temple (the *heiron*) when he gave his prophecy (Matthew 24:1). The Gospel of Mark goes even further and makes it clear that the outside walls of the Temple were very much in the mind of Jesus when he said they would be uprooted from their very foundations. "And as he [Jesus] went out of the Temple [note that Jesus and the disciples were standing *outside the Temple walls* and looking back toward the Temple enclosure], one of his disciples saith unto him, 'Master, see what buildings are here!' And Jesus answering said unto him, 'Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down'"(Matthew 24:1). Without the slightest doubt, when Jesus in his prophecy spoke about the destruction of the Temple, he was certainly including in his prophecy the stones of the outer walls that enclosed the Temple as well as the buildings of the inner Temple.

The Whole City of Jerusalem Also to be Destroyed

Jesus went even further than simply prophesying about the destruction of the Temple and its walls. He also included within his prophetic predictions the stones that made up the whole City of Jerusalem (with every building and house that comprised the metropolis — including the walls that embraced its urban area). According to Jesus in Luke 19:43,44, every structure of Jewish Jerusalem would be leveled to the ground —to the very bedrock. "For the days shall come upon thee [Jerusalem], that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and *shall lay thee even with the ground*, and thy children within thee; and *they shall not leave in thee one stone upon another*."

So, in the prophecies of Jesus, not only the stones that made up the Temple and its walls were to be torn down, but he also included within that scope of destruction even the stones that comprised the totality of the City of Jerusalem. We are left with no ambiguity concerning this matter. The prophecies about the Temple and

the City of Jerusalem either happened exactly as Jesus predicted or those prophecies must be reckoned as false and unreliable. There can be no middle ground on the issue. If one is honest with the plain meaning of the texts of the Gospels, Jesus taught that *nothing would be left* of the Temple, *nothing left* of the whole City of Jerusalem, and *nothing left* of the walls of the Temple and the City.

Josephus and Titus Agree With Jesus

Was Jesus correct in his prophecies? Was Jerusalem with its Temple and walls leveled to the ground? What is remarkable is the fact that the eyewitness accounts given by Josephus and Titus agree precisely with what Jesus prophesied. Note what these two men observed. "It [Jerusalem with its walls] *was so thoroughly laid even with the ground* by those that *dug it up to the foundation*, that there was *left nothing* to make those that came thither believe it [Jerusalem] had ever been inhabited" (*War* VII.1,1).

All the land surrounding the city of Jerusalem was a desolate wasteland. Note Josephus' account.

"They had cut down all the trees, that were in the country that adjoined to the city, and that for ninety stadia round about [for nearly ten miles], as I have already related. And truly, the very view itself was a melancholy thing. Those places that were before adorned with trees and pleasant gardens were now become a desolate country in every way, and its trees were all cut down. Nor could any foreigner that had formerly seen Judaea and the most beautiful suburbs of the city, and now saw it as a desert, but lament and mourn sadly at so great a change. For the war had laid all signs of beauty quite waste. Nor, if any one that had known the place before, and had come on a sudden to it now, would he have known it again. But though he were at the city itself, yet would he have inquired for it notwithstanding" (*War* VI.1,1, following the Whiston translation).

After A.D. 70, people would have seen utter desolation in all directions. Every stone of every building and wall in Jerusalem was dislodged from its original position and thrown down to the ground. Josephus provides reasonable accounts of later events after the war was over to show how this complete destruction was accomplished. Much of the destruction came after the war had ceased.

For six months after the war, Josephus tells us that the Tenth Legion "dug up" the ruins of the houses, buildings and walls looking for plunder. They systematically excavated beneath the foundations of the ruined buildings and houses (they had many of the Jewish captives do the work for them). They also had the whole area turned upside down looking for gold and other precious metals that became molten when the fires were raging. This caused the precious metals to melt and flow into the lower crevices of the stones. Even the foundation stones contained melted gold from the great fires that devoured Jerusalem. This plundering of every former building or wall in the municipality of Jerusalem resulted in the troops overturning (or having the remaining Jewish captives overturn for them) *every stone* within the city. We will soon see that this activity resulted in every stone of Jewish Jerusalem being displaced.

This continual digging up of the city occurred over a period of several months after the war. Indeed, after an absence of about four months, Titus returned to Jerusalem from Antioch and once again viewed the ruined city. Josephus records what Titus saw.

"As he came to Jerusalem in his progress [in returning from Antioch to Egypt], and compared the melancholy condition he saw it then in, with the ancient glory of the city [compared] with the greatness of its present ruins (as well as its ancient splendor). He could not but pity the destruction of the city.... Yet there was no small quantity of the riches that had been in that city still found among the ruins, a great deal of which the Romans dug up; but the greatest part was discovered by those who were captives [Jewish captives were forced by the Roman troops to dig up the stones of their own city looking for gold], and so they [the Romans] carried it away;

I mean the gold and the silver, and the rest of that most precious furniture which the Jews had, and which the owners had treasured up under ground against the uncertainties of war."

Three Years After the War

We now come to the final appraisal of the complete desolation of Jerusalem. Note what Eleazar, the final Jewish commander at Masada, related three years after the war was finished at Jerusalem. He gives an eyewitness account of how the Romans preserved Fort Antonia (the Haram) among the ruins. What Eleazar said to the 960 Jewish people (who were to commit suicide rather than fall into the hands of General Silva who was on the verge of capturing the Fortress of Masada) is very important in regard to our present inquiry. This final Jewish commander lamented over the sad state of affairs that everyone could witness at this twilight period of the conflict after the main war with the Romans was over.

Jerusalem was to Eleazar a disastrous spectacle of utter ruin. There was only *one thing that remained* of the former Jerusalem that Eleazar could single out as still standing. This was the Camp of the Romans that Titus permitted to remain as a monument of humiliation over the Mother City of the Jews. Eleazar acknowledged that this military encampment had been in Jerusalem *before* the war, and that Titus let it continue *after* the war. The retention of this single Camp of the Romans, according to Eleazar, was a symbol of the victory that Rome had achieved over the Jewish people. His words are recorded in *War* VII.8,7. Several words and phrases need emphasizing, and I hope I have done so:

"And where is now that great city [Jerusalem], the metropolis of the Jewish nation, which was fortified by so many walls round about, which had so many fortresses and large towers to defend it, which could hardly contain the instruments prepared for the war, and which had so many ten thousands of men to fight for it? Where is this city that was believed to have God himself inhabiting therein? ***it is now demolished to the very foundations, and hath nothing left but THAT MONUMENT of it preserved, I mean THE CAMP OF THOSE*** [the Romans] ***that hath destroyed it, WHICH STILL DWELLS UPON ITS RUINS***; some unfortunate old men also lie *ashes upon the of the Temple* [the Temple was then in total ruins — all of it had been burnt to ashes], and a few women are there preserved alive by the enemy, for our bitter shame and reproach."

What Eleazar said must be reckoned as an eyewitness account of the state of Jerusalem in the year A.D. 73. This narrative is of utmost importance to our question at hand. This is because Eleazar admitted that the City of Jerusalem and all its Jewish fortresses had indeed been demolished "to the very foundations." There was nothing left of the City or the Temple. This is precisely what Jesus prophesied would happen.

Eleazar even enforced this. He mentioned the "wholesale destruction" of the city. He said that God had "abandoned His most holy city to be burnt and razed to the ground" (*War* VII.8,6 Loeb). And then, a short time later, Eleazar concluded his eyewitness account by stating: "I cannot but wish that we had all died before we had seen that holy city *demolished* by the hands of our enemies, or *the foundations of our Holy Temple dug up*, after so profane a manner" (*War* VII.8,7).

Yes, even the very foundation stones that comprised the Temple complex (including its walls) had been uprooted and demolished. They were then "*dug up*" and not even the lower courses of base stones were left in place. According to Eleazar, the only thing left in the Jerusalem area was a single Roman Camp that still hovered triumphantly over the ruins of the City and the Temple. He said that Jewish Jerusalem "hath nothing left." The only thing continuing to exist was the "monument" (a single monument) preserved by Titus. And what was that "monument"? Eleazar said it was "*the camp of those that destroyed it* [Jerusalem], ***which still dwells upon its ruins.***"

What could this Camp of the Romans have been? This is quite easy to discover when one reads the accounts

of the war as recorded by Josephus. The main military establishment in Jerusalem prior to the war was Fort Antonia located to the north of the Temple (which is now the Haram esh-Sharif). In my new book "The Temples that Jerusalem Forgot," I will give an abundance of information to show that the Haram was considered Roman property even before the war. Because Antonia was the property of Rome, they had no reason to destroy those buildings that already belonged to the Romans. That is why Titus left Fort Antonia (the Haram esh-Sharif) and its walls in tact (as we see them today).

The Temple Mount at Jerusalem

A Summary
of Ernest L. Martin's Book
"The Temples that Jerusalem Forgot"

By
Robert Martin

Josephus gives a different perspective of the Temple than what is accepted by most historians today. This may be due to the Jews' distrust of Josephus for having capitulated to the Romans during the onslaught of Jerusalem. In reality, he was trying to save his people from the destruction and terror that would inevitably befall them with their continued resistance. Unfortunately, Josephus' capitulation to the Romans caused many within the Jewish community to view him as a traitor, and thus many within Jewish academia have dismissed him as a historian.

However, Josephus was fully aware of the cardinal features of the Temple Mount: It was built directly over the subterranean Spring of Gihon, and there were caves within its subsurface. These features were also witnessed by Aristaeus of Egypt three hundred years before Josephus and confirmed by the Roman historian Tacitus (115 AD), who quoted eyewitnesses that were in Jerusalem before 70 AD.

Josephus informs us that Mount Zion, the City of David, was the first citadel protecting the Temple Mount from the south. Later, John Hyrcanus (Maccabees) built a palace north of the Temple Mount called Baris. Hasmonaean princes used this palace, and later, Herod the Great made it into a citadel. He renamed it Fort Antonia, in honor of Marcus Anthony. With great effort, Herod built Fort Antonia into a large enclosed area for the Romans to garrison an entire Legion along with their auxiliary personnel.

Josephus Understood the Symbolism of the Gihon Spring

Gihon Spring was the only natural spring of pure water within five miles of Jerusalem in any direction. Pure water was an indispensable requirement for the essential rituals of the Temple. Because of this spring of pure water, the Temple was a microcosm of the Garden of Eden. (One of the rivers that flowed through the Garden of Eden was the river Gihon.) The water of Gihon was symbolic of the Water of Life. Ophel and the Gihon Spring are synonymous.

The Gihon Spring was about a quarter mile south from today's Dome of the Rock. There are no caves or spring in the vicinity of today's Dome of the Rock. This information is crucial in determining the correct location of the Temple Mount.

Josephus was fully aware of the symbolism involving the Gihon Spring and the Throne or the Holy of Holies of Almighty God, which the learned men of Judaism have ignored.

The Location of Mount Zion, Ophel, and Fort Antonia

Josephus understood that the original site of Mount Zion (it was actually a mound) was located on the southern third of the southeast ridge. This was where David had built his city, and it became known as the "Lower City" of Jerusalem. The limits of David and Solomon's Jerusalem were between Kidron Valley to the east and Tyropoeon Valley to the west, with both valleys merging at the south end of the southeast ridge. The Tyropoeon Valley was gradually populated as Jerusalem grew toward the west during the time of King Uzziah.

In the latter part of the second century BC, the Maccabees extensively populated this valley, and it became known as the “Upper City.”

The Hinnim Valley was to the immediate west at the south end of the western hill adjoining the Kidron and Tyropoeon Valleys at the foot of the southeast ridge. On the southern third of this ridge there were two mounds: Zion and “Ophel” (literally “humped mount”). From south to north, the two mounds together were about 400 yards in length. The distance from the top of Mount Zion to the top of Mount Ophel was over 200 yards. This ridge continued to ascend northward from Mount Ophel to where an outcrop of rock was protruding, which, today, is called the Dome of the Rock. The Dome of the Rock is located over 600 yards north from the top of Mount Zion and 400 yards from the top of Mount Ophel.

The Temple Mount was built on Mount Ophel over the subterranean Gihon Spring of which below were numerous subsurface caves. From this mount, the Water of Life for the Temple services was immediately available. It was renowned for its purity (sweet water) over that of any other spring in the entire region.

Writing of this, Josephus states, “Now on the north side of the Temple was built a citadel (Fort Antonia), whose walls were square and strong and of extraordinary firmness. The kings of the Hasmonaean dynasty, who were also high priests before the time of Herod, called it the Tower.” Josephus further informs us “Fort Antonia dominated the Temple.” This fortress guarded the security of the Temple, the city of Jerusalem and the fortress itself.

From the north, it was impossible for one to see the Temple because Fort Antonia obscured the view. The hill on which the Tower of Antonia stood was the highest of the three mounds (Zion, Ophel, and Fort Antonia) on the north end of the southeast ridge.

During the Hasmonaean dynasty, the tower of Baris was expanded to become Fort Antonia. It adjoined the new city Bezetha and further obscured the Temple Mount from the north of Jerusalem. An aqueduct coming from Bethlehem supplied Fort Antonia with water that was stored in 37 cisterns for the Tenth Legion and their support personnel, which numbered approximately 10,000 men.

No Rock Outcropping Associated with the Temple

There is no reference in Scripture or any secular historical source that describes a natural outcropping of rock located at the highest point of the ridge or hill that was associated with the Temple Mount. This includes the sites of the Temple floor, the Holy of Holies and the Altar of Burnt Offering.

The Altar of Burnt Offering was formally used as a threshing floor. It is clear that the threshing floor was a level area on top of Mount Ophel, not an irregular formation of rock on top of a ridge.

Solomon built the east wall of the Temple that reached upwards from the base on the east side of the hill. The foundation was built below the Kidron Valley floor, and the visible wall began from the bottom of the valley and extended upwards for three hundred cubits (450 feet). The top of the hill and an artificial embankment that Solomon had built along the Kidron Valley was completely filled in with rubble and large rocks known as millo. The millo filled this embankment until it reached the top of Mount Ophel, 300 cubits -- about 40 to 45 stories - - above the Kidron Valley floor, further extending the Temple platform to the east. As viewed from the Mount of Olives on the east, the temple area looked like a modern skyscraper with a huge platform 150 by 450 feet.

Solomon built no walls on the north, west, and south sides. However, in the course of time this hilltop area was enlarged, filling in some of those areas and enclosing the hill from its base at the floor of the Kidron Valley in the east and the Tyropoeon Valley in the west. Its southern and northern sides extended westward over the

ridge between the Kidron and Tyropoeon valleys. The final foundation of the Temple was shaped like a cube, and the area on top of the Temple Mount was a perfect square platform.

Solomon built his palace and judgment hall just south of the Temple. This was the area of Mount Zion and the city of David, around which Jerusalem evolved. In the second century BC, Mount Zion was leveled during the time of Simon the Hasmonaeon, just south of Mount Ophel. After that time the Temple Mount was not obscured from the south by the higher elevation of Mount Zion.

The Gihon Spring

The Temple Mount had a natural spring with an unlimited supply of water coming from underneath the Holy of Holies. Scriptural references require a water source to be associated with the Temple and its function. The Gihon Spring is referred to numerous times in the book of Psalms and by the prophets.

During the time of David and Solomon, Gihon Spring supplied the Siloam Pool and fed the Kidron Valley. Toward the end of the eighth century BC, King Hezekiah built a tunnel to supply underground water from the Gihon Spring to western Jerusalem (II Chron. 32:30). Hezekiah built this tunnel because he was expecting a siege against Jerusalem by Sennacherib, the king of Assyria.

Before 70 AD, the Jews often used the word “Siloam” to describe the whole system of the Gihon Spring -- Siloam Pool, Hezekiah’s underground tunnel and the channels into the Kidron Valley. (Christians did not use the name “Gihon” but continued to use “Siloam” to describe this water network even into modern times.)

It is most significant that the pure water of Gihon Spring under the Temple Mount ran near the seat of the Holy of Holies, symbolic of the seat of Almighty God’s throne. John’s description of God’s throne in Revelation shows a river of water coming out from beneath the throne: “And he showed me a pure river of water of life, clear as crystal, proceeding out of the Throne of God and of the Lamb” (Rev. 22:1).

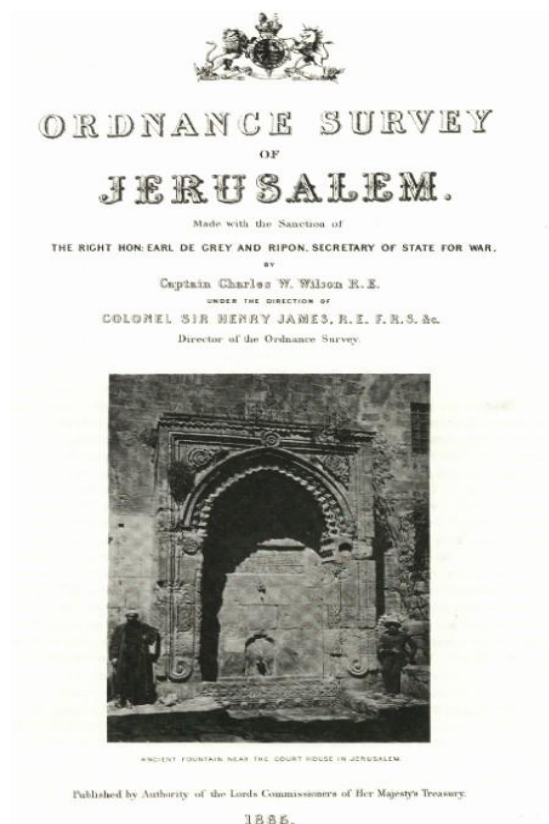
Destruction of the Temple Foretold

Micah prophesied the destruction of the Temple (Mic.3:10-12): “Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor justice, and pervert all iniquity. They build up Zion with bloodshed and Jerusalem with iniquity. The heads thereof judge for a bribe, and the priests thereof teach for pay, and the prophets thereof divine for money. Yet will they lean upon the Lord, saying is not the Lord among us? No harm can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps of ruins, and the mountain of the Temple as the bare hills.”

Jesus confirmed this prophecy as the writers of the gospels agree: Matthew 24:1-2 and Mark 13:1-2: “And Jesus went out, and departed from the Temple; and His disciples came to Him for to show Him the buildings of the Temple. And Jesus said unto them. ‘See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.’”

Luke 19:43-44: “For the days shall come upon thee, that thine enemies shall build an embankment about thee, and surround thee and close you in on every side. And shall level thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of their visitation.”

Luke 21:5-6: “And some spoke of the Temple, how it was adorned with goodly stones and gifts, He said, ‘As for these things which ye behold, the days will come in that which there shall not be left one stone upon another, that shall not be thrown down.’”



Fort Antonia's walls were 40 cubits (60 feet) high. Inside these walls, the buildings and grounds were built on a level platform. At the four

WHERE WAS THE TEMPLE OF SOLOMON BUILT?

There are two main contenders to this , the Israeli and British Israelites believe

How British Freemasonry and British Israelites Infiltrated Jerusalem in the 19th Century

The Expedition of Captain Charles Wilson and Charles Warren to Jerusalem in 1886. This Expedition to Jerusalem, according to Henry James, the head of the Ordnance Survey office "The Survey of Jerusalem was undertaken with the sanction of the Right Hon. Earl de Grey and Ripon, Secretary of State for War, in compliance with the request of the Very Rev. Dean Stanley; who, on the part of a Committee interested in endeavouring to improve the sanitary state of the city". Captain Wilson tells us in the introduction to the Ordnance Survey report , that it was sanctioned by Earl de Grey and Ripon, the Secretary of State for War , ostensibly to improve the sanitary state of the city. The Report by Henry James then goes on to say that he appointed Captain Wilson and a team of Engineers for the Project. He also managed to convince the Turkish Ottoman authorities to give him permission for the expedition to travel to Jerusalem:

I also made application through the Foreign Office for a letter to be sent to the Turkish Government, requesting that instructions might be sent to the Governor of Jerusalem to afford Capt. Wilson and the party every assistance and protection in the execution of their work;

The formation of the Palestine Exploration Fund:

Since the completion of this survey a Society has been formed under the patronage of Her Majesty the Queen, which is called the "**Palestine Exploration Fund**," the first meeting of which was held on the 22nd June 1865, his Grace the Archbishop of York in the chair, and I am much gratified to state that, from the very satisfactory manner in which Capt. Wilson carried out my instructions for the survey of Jerusalem, the levelling to the Dead Sea, etc., he has been selected to go out as the chief director of the explorations to be made by the new society which has been formed.

The **Palestine Exploration Fund** is a British society often simply known as the PEF. It was founded in 1865 and is still functioning today. Its initial object was to carry out surveys of the topography and ethnography of Ottoman Palestine with a remit that fell somewhere between an expeditionary survey and military intelligence gathering. - Wiki

Firstly we need to ask the question, was this Palestine Ordinance Survey Expedition as benign as it sounds, ostensibly to Improve the Sanitary State of the City of Jerusalem. Who exactly was Lord Earl de Grey Ripon and what was his interest in providing clean sanitary conditions to the residents of Jerusalem in 1864.

Lord Earl de Grey Ripon (full name **George Frederick Samuel Robinson, 1st Marquess of Ripon**) happened to be the Grand Master of British Freemasonry, and by default worldwide freemasonry, as the British Lodge is the Mother of all Lodges. His distinguished Masonic Career was as follows:

Earl de Grey and Ripon



October 24, 1827 - July 9, 1909

George Frederick Samuel Robinson, 3rd Earl de Grey and 2nd Earl of Ripon (1st Marquess of Ripon 1827-1909) was a colonial administrator and British politician who served in every Liberal cabinet from 1861 until his death.

First elected Grand Master for the United Grand Lodge of England on 14 May 1870, Ripon was re-elected for the fifth time on 4 March 1874.

Initiated : 17 May 1853

Passed : 12 October 1853

Raised : 25 November 1853

Master : June 1855 - 1856

The Lodge of Truth No. 763 (later 521)

Senior Grand Warden : 1856

Yorkshire Provincial Grand Master : 22 May 1861

Deputy Grand Master : April 1861

United Grand Lodge of England

Earl de Grey and Ripon was a [Freemason](#), who served as Provincial Grand Master of the West Riding and Deputy Grand Master of the [United Grand Lodge of England](#) from 1861 to 1869, and ultimately as Grand Master from 1870.

So when he ordered the Expeditionary team of Captain Wilson and Captain Warren to Jerusalem, with the blessing of the Ottoman turks, it was ostensibly to provide sanitary conditions to the city. The Deputy Grand Master of British Freemasonry, who five years later becomes the Grand Master orders an Expedition to Survey Jerusalem, but Why we may ask?.

Who were Captain Warren and Captain Wilson?

General Sir Charles Warren, G.C.M.G., K.C.B., F.R.S., R.E., 1840-1927

He was a keen Freemason and first Master of the First Lodge founded with the aim of conducting Masonic research.

Born in 1840, Charles Warren was educated at Cheltenham College, from which he proceeded to Sandhurst and Woolwich. He was gazetted in 1857 in the Royal Engineers, was given his company in 1869, and six years later became Major and Brevet Lieutenant-Colonel.

Between 1867 and 1870 Captain Warren carried out the explorations in Palestine which form the basis for our knowledge of the topography of ancient Jerusalem and the archaeology of the Temple Mount/Haram al-Sherif. This first major expedition of the Fund, in addition to the information it provided concerning Jerusalem. The above information is taken from the website of the Palestine Exploration Fund (PEF):

<http://www.pef.org.uk/profiles/general-sir-charles-warren-1840-1927>



Major General Sir Charles William Wilson, 1836-1905

K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., M.E.

The other major light in the Palestine Ordinance Survey Expedition as Sir Charles Wilson who was also a British intelligence officer and a Freemason.

In the summer of 1882 he took part in Sir Garnet Wolseley's expedition to Egypt to suppress the rebellion of Col. Arabi. In 1884, Wilson was Chief of the Intelligence Department on Wolseley's expedition to relieve Gordon at Khartoum. Throughout his military career Wilson remained in touch with the Palestine Exploration Fund, serving as its Chairman during the period from 1901 to 1906.

<http://www.pef.org.uk/profiles/major-general-sir-charles-william-wilson-1836-1905>



The question we know need to ask is why would high ranking British Freemasonry be interested in an Expedition to Ottoman Palestine in 1865?. What was the role of the Palestine Exploration Fund and why was it set up exactly? We learn the following from the Jewish Virtual Library:

PALESTINE EXPLORATION FUND

PALESTINE EXPLORATION FUND, a British society for the exploration of the Holy Land, founded in 1865 under the patronage of Queen Victoria; the first president and secretary were, respectively, the Archbishop of York and G. Grove. The society was to be conducted strictly on scientific principles, not subject to any religious dogma. The quarterly statement of the society, first published in 1869, was still appearing in 1971. Between 1911 and 1970, six volumes of an annual were published. After World War I it joined forces with the British School of Archaeology in Jerusalem.

The first activities of the fund included a survey of Jerusalem. It maintained C. *Warren's expedition to Jerusalem, where work was carried out mainly around the enclosure Wall of the Temple. From 1874 to 1882, the fund was engaged in its second large project: the survey of the region west of the Jordan. This work was completed by C.R. *Conder, C.W. *Wilson, and H.H.H. Kitchener and included a 26-sheet map and *Memoirs* (5 vols.). At about the same time, the society supported C.S. *Clermont-Ganneau's researches in Palestine and made a partial survey of Transjordan. In 1890 the fund resumed excavations: at Tell el-Hesi, directed by W.M.F. *Petrie and F.J. *Bliss; in Jerusalem, directed by Bliss and Dickie; and in the hills of the Shephelah, directed by Bliss and R.A.S. *Macalister. From 1905 to 1909, it financed Macalister's large excavations at *Gezer and afterward started work at *Beth Shemesh, under the direction of Duncan and Mackenzie. After World War I, the fund took part in the work on the hill of Ophel, directed by Mackenzie, Macalister, and J.W. *Crowfoot, and in the excavations at Samaria, under the direction of Crowfoot. After World War II, it participated in the excavations of K. *Kenyon in Jericho and Jerusalem. In addition to its field work, the Palestine Exploration Fund has published a series of English translations of Oriental sources and the accounts of ancient pilgrims. It has an excellent library and archives at the London headquarters.

[Michael Avi-Yonah] – The Jewish Virtual Library.

We can very clearly see that Queen Victoria was the Patron of the Palestine Exploration Fund and that it was headed and organised by very senior Freemasons, no other than the Deputy grand Master of British Freemasonry, Lord Earl de Grey of Ripon.

BRITISH ISRAELISM AND FREEMASONRY

The roots of British-Israelism are obscure, but it appears to be a movement created for political purposes as opposed to something that Christians genuinely (and erroneously) believed in. In the early days of the Zionist movement, there were some British politicians who embraced British-Israelism and supported relocating the racial Jews to Palestine because they thought it would fulfill 'prophecy' faster and hasten the second coming of Christ. Most telling is that British-Israelism arose out of British Freemasonry.

The British-Israelite movement was a sect within the Church of England that emerged in the 1800s and formed a relatively powerful and influential voice in British middle-class Christianity.

British-Israelism was primarily a movement of the upper middle classes, particularly within the military, the clergy and the colonial middle classes, although there were famous and prominent supporters including George VI, the poet Patience Strong and Princess Alice of Athlone. The core ideology of the movement is the belief that: **‘The Jews are not the whole of God’s people Israel**, as so many imagine, but only a small part of the chosen race – at the most **two tribes** out of twelve... and British-Israelites maintain that the **Anglo-Saxon race embody, and are, the ten-tribed kingdom of Israel**’ (Dixon, 1915: 16, emphasis in original).

From the mid-nineteenth century onwards, the British-Israelites played a significant role in the creation and promulgation of the pseudoscience of pyramidology, which has remained one of the most popular and profitable branches of alternative archaeology ever since. Prominent British-Israelite pyramidologists include Charles Piazzi-Smyth (1819-1900), David Davidson (1884-1953), Colonel John Garnier (1838-1929), and James Bernard Nicklin (1881-after 1971). Between them, these scholars (who included an engineer and an astronomer) created a rich and enduring tradition of prophecy and historical interpretation, based on the dimensions of the Great Pyramid of Khufu in general and its interior measurements in particular.

For the British-Israelites, the pyramid is nothing less than —the Bible in Stone, as important an aspect of their millenarian beliefs as the holy book itself. The main passage and the King’s chamber are, in this model, a timeline of British-Israelite history from the creation through the

birth, death and resurrection of Christ, to the First World War and the start of the British Mandate in Palestine. Along the way, these measurements highlight such earth-shattering events as coronations, treaties and the end of the gold standard.

Founders of the movement: Generally though, the British-Israel theory itself is traced back to Richard Brothers, born in 1757. Brothers was a lieutenant in the British navy for awhile, but quit the service in 1789. Because he refused to accept his half-pay on account of religious scruples, he found he was forever short of money; ultimately he was forced to labor in a workhouse. In 1790 Brothers says he received his first call from God. On May 12, 1792, he sent letters to the King of England, the ministers of state, and the Speaker of the House of Commons. In these letters he warned them that on May 17 he would declare the imminent fulfillment of Daniel 7. Sometime later Brothers proclaimed that the king would die and that the crown would be given to him, "the nephew of the Almighty, and prince of the Hebrews, appointed to lead them to the land of Canaan."

British Israel Uses Christian Fundamentalist Evangelicals to Promote the "Kingdom of God on Earth' Scheme to Deliver Up A One World Society-Both Feudal and Fascist

"British Israel" is a term used by the anonymous author of a brilliantly written 1970 book titled *The Union Jack*, to describe the manipulative efforts of elite British oligarchs (on behalf of the Rothschilds) to create a one world feudal society-controlled by British oligarchs of course-by first creating the state of Israel (via the British inspired **1917 Balfour Declaration**), and then using **Christian fundamentalist propagandists** to promote the idea that Christ will physically return to Earth and will rule a "Kingdom of God on Earth' for a thousand years (the 'Millennium') from His earthly throne in....you guessed it... Jerusalem!

British Israelism (also called **Anglo-Israelism**) is a doctrine based on the hypothesis that people of Western European descent, particularly those in Great Britain, are the direct lineal descendants of the Ten Lost Tribes of Israel. The doctrine often includes the tenet that the British Royal Family is directly descended from the line of King David.

The central tenets of British Israelism have been thoroughly refuted by evidence from modern genetic, linguistic, archaeological and philological research (see Research Findings below). The doctrine continues, however, to have a significant number of adherents.

The movement has never had a head organisation or a centralized structure. Various British Israelite organisations were set up across the British Commonwealth and in America from the 1870s; a small number of such organisations are active today.

“In our frequent references to Masonry in this text we have accused Masonry of not only complicity in the political aspects of the British Israel conspiracy but that it is the work of the Masonic Order to build the spiritual state of World Brotherhood, which is only the Masonic term for the kingdom of God on earth. If, then, we can recognize the subversive and pernicious spirit of World Brotherhood, then we can identify Masonry and British Israelism as one. In this section we shall dwell only for a moment on the political intrigue of Masonry but the frontal attack shall be upon the spiritual lie of the order that has deceived hundreds of thousands throughout the years. In developing the process of the spiritual revolution or the religion of revolution we have attempted to prove that the spirit (belief in) of the New World Order is incompatible with the national sovereignty of America or any nation. If we can get this idea across then anyone can see the utter futility of political action to save our country as long as it is smothered with the spirit of the New Age. The chaos of spiritual bondage must be broken from the American people before they can save themselves politically. The captive mind cannot understand the contradiction of a constitutional government as set out in the United States Constitution and the kingdom of God on earth. Political action cannot be fruitful until the air is cleared of the propaganda of the kingdom message and/or World Brotherhood. “ – The Union Jack by Helen Peters

British Israelism-Freemasonry and the 3rd Temple

British Freemasonry Covets Israel

Without British Freemasonry there would be no modern state of Israel. In the 1860s, the British-Israelite movement was initiated from within Freemasonry. Its goal was to establish a Jewish-Masonic state in the Turkish province of Palestine. Of course, that would mean dealing with the Turks at some point down the line, but first the country would have to be repopulated with Jews. And the idea wasn't to bring in more of the same religious Jews who already were the majority in Jerusalem and elsewhere, but the kind of Jews who would eventually accept the Masonic view of history.

Initially, British Jewish Masonic families like the Rothschilds and Montefiores provided the capital to build the infrastructure for the anticipated wave of immigration. However, luring the Jews to Israel was proving difficult. They, simply, liked European life too much to abandon it. So Europe was to be turned into a nightmare for the Jews.

This led to the rise of pogroms and Zionism. The leader of Zionism, Theodore Herzl certainly had some British support but he apparently was not thinking in terms of a Masonic state. He died mysteriously in 1905 at the tender age of 43, and the movement fell into British hands under the immoral leadership of one Chaim Weizmann.

Then things began moving quickly. British Masons like Arthur Balfour and Herbert Samuel led the campaign for official British recognition of a Jewish homeland during World War One. At the same time, a million British troops,

badly needed in the trenches of Europe, were sent marching to Palestine to oust the Ottomans.

When the war ended, the campaign for a Jewish state went into full speed at Versailles. In 1919, The Royal Institute Of International Affairs was founded in London and two years later, the Council On Foreign Relations began its nefarious activities in New York. Their agendas called for a world governmental takeover and a global religion based in Jerusalem.

The above article is written by Barry Chamish , a Canadian born, Israeli writer and journalist.

Anton Chaitkin adds:

“The British monarchy and its prime ministers and Foreign Office fabricated British Israelism in the nineteenth century, from earlier versions of the story. They claimed that Queen Victoria was descended from the Biblical King David, and was thus a descendant of the Davidic family tree that produced Jesus. They taught that the tribes of Israel wandered into northern Europe; that by this supposed genealogy, the British are the real Chosen People, and the British Empire is thus God’s empire. The modern Jews, by this British account, are not the historical Hebrews of Old Testament Israel, but rather, the British are. But, says the British Israel myth, in a leap of logic, the Jews need to be put into Palestine, to fulfill prophecy, get slaughtered in a war with the Muslims, and bring about the End Times. To provide fuel for this mythology, the royal family asked the British Grand Lodge of Freemasonry to establish the Palestine Exploration Fund.”

Freemasonry- The Quatuor Coronati Lodge and rebuilding the Temple

The United Grand Lodge of England (UGLE)

- The Mother Lodge of worldwide freemasonry.
- Formed by combining the two existing forms of freemasonry in 1813. The first Grand Master was the Duke of Sussex.
- Edward, the Duke of Kent is now the Grand Master of this lodge and therefore the worldwide king of freemasonry.
- The Assistant Grand Master of UGLE is Lord Northampton, Spencer Douglas David Compton, the 7th Marquis of Northampton (he runs the show and directs the plans to rebuild the Temple).

The Quatuor Coronati Lodge, (The Four Crowns Lodge)

- Founded as a special research lodge by the Grand Master of UGLE, the Prince of Wales, later King Edward VII, in 1884. The QC Lodge was then officially chartered in 1886.
- The inaugurating speech was entitled "Freemasonry as Seen in the Light of the Cabala."
- The lodge was to focus on Palestine, the Cabala, establishing a Jewish homeland, and rebuilding Solomon's Temple.
- Sir Charles Warren was the first grand master of the QC Lodge. He was also the president of the Palestine Exploration Fund, and two decades earlier had been the chief engineer for British excavations of the Temple Mount.
- Sir Walter Besant was a founding member of QC and was the treasurer of the Palestine Exploration Fund under Warren. Besant was the brother-in-law of Annie Besant, the president of the Theosophical Society after Helena Blavatsky.
- The PEF was founded in 1865 with money from the British Crown, UGLE, the Rothschilds and the Church of England. The event commemorating it's founding was chaired by the Archbishop of York who proclaimed that the Holy Land was, by divine right, English Property.

Article in the Israeli newspaper Haaretz

Following the dream of a **Third Temple** in **Jerusalem**

More than 90 percent of Israel's religious public wants to be allowed to pray at the Temple Mount in Jerusalem. Some groups, though, wish to go even further and build a Third Temple in place of the Al-Aqsa Mosque. What fuels the dreams of these Jewish extremists?

The Jewish Claim that the 3rd Temple to be built on the Al-Aqsa Mosque.

THE MODEL OF THE THIRD TEMPLE WHICH THE JEWS WANT TO BUILD ON THE HARAM AL SHARIF





- **This miniature model of the Third Temple sits at the Temple Institute in Jerusalem.**

The Kingdom of Judah was also destroyed by the Babylonians in 587 BC , Jerusalem was destroyed and the Jews were taken captive to Babylon. Only the countryfolk and the poor remained numbered in the thousands.

3rd Temple Organizations

The Temple Institute and the Temple Mount and Eretz Yisrael Faithful Movement each state that its goal is to build the Third Temple on the Temple Mount (Mount Moriah). The Temple Institute has already made several items to be used in the Third Temple

General views



Destruction of the Temple of Jerusalem, by [Francesco Hayez](#)

Orthodox Judaism believes in the rebuilding of a Third Temple and the resumption of sacrificial worship, although there is disagreement about how rebuilding should take place. Orthodox scholars and rabbinic authorities generally believe that rebuilding should occur in the era of the Jewish Messiah at the hand of Divine Providence, although a minority position, following the opinion of Maimonides, holds that Jews should endeavour to rebuild the temple themselves, whenever possible

The Temple Institute and the 3rd Temple

The Temple Institute, known in Hebrew as **Machon HaMikdash** (Hebrew: מכון המקדש), is an organization in Israel focusing on the controversial endeavor of establishing the Third Temple. Its long-term aims are to build the third Jewish temple on the Temple Mount, on the site currently occupied by the Dome of the Rock, and to reinstate sacrificial worship. It aspires to reach this goal through the study of Temple construction and ritual and through the development of actual Temple ritual objects, garments, and building plans suitable for immediate use in the event conditions permit its reconstruction.^[1] It was founded and is headed by Rabbi Yisrael Ariel.^[2] Its current Director General is Dovid Shvartz, and the International Department is headed by Rabbi Chaim Richman.

The **Temple Mount and Eretz Yisrael (Land of Israel) Faithful Movement** is an Orthodox Jewish movement, based in Jerusalem, Israel whose goal is to rebuild the Third Jewish Temple on the Temple Mount in Jerusalem and re-institute the practice of ritual sacrifice. The Movement was founded by former Israel Defence Forces officer and Middle Eastern studies lecturer Gershon Salomon.^[1] Members of the movement are referred to as the "Temple Mount Faithful." The group was established in 1967.^[2]

On October 8, 1990, seventeen Palestinians were killed and over 100 others injured by Israeli Border Police in the 1990 Temple Mount riots triggered by an announcement by the Temple Mount Faithful that they were going to lay a cornerstone for a Third Jewish Temple on the Temple Mount in Jerusalem.

The Controversy of Zion – Douglas Reed

The true start of this affair occurred on a day in 458 BC which this narrative will reach in its sixth chapter. On that day the petty Palestinian tribe of Judah (earlier disowned by the Israelites) produced a racial creed, the disruptive effect of which on subsequent human affairs may have exceeded that of explosives or epidemics. This was the day on which the theory of the master-race was set up as "the Law".

At the time Judah was a small tribe among the subject-peoples of the Persian king, and what today is known as "the West" could not even be imagined. Now the Christian era is nearly two thousand years old and "Western civilization", which grew out of it, is threatened with disintegration. The creed born in Judah 2,500 years ago, in the author's opinion, has chiefly brought this about. The process, from original cause to present effect, can be fairly clearly traced because the period is, in the main, one of verifiable history. The creed which a fanatical sect produced that day has shown a great power over the minds of men throughout these twenty-five centuries; hence its destructive achievement. Why it was born at that particular moment, or ever, is something that none can explain. This is among the greatest mysteries of our world, unless the theory that every action produces an equal and opposite reaction is valid in the area of religious thought; so that the impulse which at that remote time set many men searching for a universal, loving God produced this fierce counter-idea of an exclusive, vengeful deity. Judah-ism was retrogressive even in 458 BC, when men in the known world were beginning to turn their eyes away from idols and tribal gods and to look for a God of all men, of justice and of neighbourliness.

The sect which attached itself to and mastered the tribe of Judah took this rising concept of one-God of all-peoples and embodied it in its Scripture only to destroy it, and to set up the creed based on its denial. It is denied subtly, but with scorn, and as the creed is based on the theory of the master-race this denial is necessary and inevitable. A master-race, if there be one, must itself be God. The creed which was given force of daily law in Judah in 458 BC was then and still is unique in the world. It rested on the assertion, attributed to the tribal deity (Jehovah), that "the Israelites" (in fact, the Judahites) were his "chosen people" who, if they did all his "statutes and judgments", would be set over all other peoples and be established in a "promised land". Out of this theory, whether by forethought or unforeseen necessity, grew the pendent theories of "captivity" and "destruction". If Jehovah were to be worshipped, as he demanded, at a certain place in a specified land, all his worshippers had to live there.

Obviously all of them could not live there, but if they lived elsewhere, whether by constraint or their own choice, they automatically became "captives" of "the stranger", whom they had to "root out", "pull down" and "destroy". Given this basic tenet of the creed, it made no difference whether the "captors" were conquerors or friendly hosts; their ordained lot was to be destruction or enslavement. Before they were destroyed or enslaved, they were, for a time, to be "captors" of the Judahites, not in their own right, but because the Judahites, having failed in "observance", deserved punishment. In this way, Jehovah revealed himself as the one-God of all-peoples: though he "knew" only the "chosen people", he would employ the heathen to punish them for their "transgressions", before meting out the foreordained destruction to these heathen. The Judahites had this inheritance thrust on them. It was not even theirs, for the "covenant", according to these Scriptures, had been made between Jehovah and "the children of Israel", and by 458 BC the Israelites, spurning the non-Israelitish Judahites, had long since been absorbed by other mankind, taking with them the vision of a universal, loving God of all men. The Israelites, from all the evidence, never knew this racial creed which was to come down through the centuries as the Jewish religion, or Judaism. It stands, for all time, as the product of Judah of the Levites.

What happened before 458 BC is largely lore, legend and mythology, as distinct from the period following, the main events of which are known. Before 458 BC, for instance, there were in the main only "oral traditions"; the documentary period begins in the two centuries leading up to 458 BC, when Judah had been disavowed by the Israelites. At this stage, when the word-of-mouth tradition became written Scripture, the perversion occurred. The surviving words of the earlier Israelites show that their tradition was a widening one of neighbourliness under a universal God. This was changed into its opposite by the itinerant priests who segregated the Judahites and established the worship of Jehovah as the god of racialism, hatred and revenge. In the earlier tradition Moses was a great tribal leader who heard the voice of one-God speak from a burning bush and came down from a mountain bearing this one-God's moral commandments to the people. The time when this tradition took shape was one when the idea of religion

was first moving in the minds of men and when all the peoples were borrowing from each other's traditions and thought.

Then Judah put the process into reverse, so that the effect is that of a film run backward. The masters of Judah, the Levites, as they drew up their Law also took what they could use from the inheritance of other peoples and worked it into the stuff they were moulding. They began with the one just God of all men, whose voice had been briefly heard from the burning bush (in the oral tradition) and in the course of five books of their written Law turned him into the racial, bargaining Jehovah who promised territory, treasure, blood and power over others in return for a ritual of sacrifice, to be performed at a precise place in a specified land. Thus they founded the permanent counter-movement to all universal religions and identified the name Judah with the doctrine of self-segregation from mankind, racial hatred, murder in the name of religion, and revenge. The perversion thus accomplished may be traced in the Old Testament, where Moses first appears as the bearer of the moral commandments and good neighbour, and ends as a racial mass-murderer, the moral commandments having been converted into their opposites between Exodus and Numbers.

The Quran says eni Israel will become corrupt and highly mighty twice and that is decreed on them in their scriptures. The phrase **علا كبيرا** is only used twice in the Quran and in both instances this Phrase is used in relation to Beni Israel in Sura Israa Verse 4 above and Verse 43. If we look at history over the last 3200 years since the revelation to Moses on Mount Sinia circa 1200 BC, we can see very clearly that in the present time of history, the Jews are the most mighty and corrupt on earth as they have corrupted others in every conceivable way through Ribbah, the spread of drugs which is handled by Jewish gangs, the spread of pornography, most of the large alcohol distributors are Jewish companies . They control the major banks in Wall Street and the City of London, having a direct stake in the Bank of England, Federal Reserves, a controlling interest in JP Morgan, Goldman Sachs and other major financial institutions. The Jewish State of Israel is probably the fourth largest Nuclear Power on the planet after the USA, Russia, China surpassing Britain and France, with Nuclear armed submarines ready to attack its foes. The Jews who are now the inheritance of the Law of Moses and the descendants of Beni Israel have never been so powerful, mighty or corrupt as they are today in their whole history. The disregard for human life and the unwanted destruction of human lives, the murder of women, children and old men in their homes, no one has carried out such crimes against humanity as the Jewish State of Israel is doing to the Palestinians and the neighbouring Lebanon.

The Hebrew Bible then uses another obscure name for God, starting at verse four , Book 2 of Genesis for the first time in the Hebrew Bible. A four letter Tetragram, YHWH, normally pronounced as Yahwah, which is not supposed to be pronounced and normally translates in English as Lord in the Hebrew Bible. This is the first occurrence of this mysterious name which is supposed to be the God of Israel alongside Elohim (see Verse 4 of Book 2 of Genesis below):

ד אֱלֹהִים תּוֹלְדוֹת הַשָּׁמַיִם

וְהָאָרֶץ בְּהַבְרָאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:

4. 'eleh thol'doth hashamayim w'ha'arets b'hibar'am
b'yom `asoth Yahúwah 'Elohim 'erets w'shamayim.

Gen2:4 This is the account of the heavens and the earth when they were created,
in the day that אֶרֶץ Elohim made earth and heavens.

The Tetragram occurs 6828 times in the Hebrew Bible. To cover this subject requires another article on the Tetragram , whence it was derived from and what it is exactly. Suffice it to say here that according to the Documentary Theory of the Old Testament.

The **documentary hypothesis (DH)** (sometimes called the **Wellhausen hypothesis**), holds that the Pentateuch (the Torah, or the Five Books of Moses) was derived from originally independent, parallel and complete narratives, which were subsequently combined into the current form by a series of redactors (editors). The number of these is usually set at four, but this is not an essential part of the hypothesis.

Julius Wellhausen's contribution was to order these sources chronologically as JEDP, giving them a coherent setting in the evolving religious history of Israel, which he saw as one of ever-increasing priestly power. Wellhausen's formulation was:

- the Yahwist source (**J**) : written c. 950 BCE in the southern Kingdom of Judah.
- the Elohist source (**E**) : written c. 850 BCE in the northern Kingdom of Israel.
- the Deuteronomist (**D**) : written c. 600 BCE in Jerusalem during a period of religious reform.
- the Priestly source (**P**) : written c. 500 BCE by Aaronic priests in exile in Babylon.
- The Torah redactors: first JE, then JED, and finally JEDP, producing the final form of the Torah c. 450 BCE.

Source : http://en.wikipedia.org/wiki/Documentary_hypothesis#E.2C_Elohist_source

In an attempt to reconcile inconsistencies in the biblical text, and refusing to accept traditional explanations to harmonize them, 18th and 19th century biblical scholars using source criticism eventually arrived at the theory that the Torah was composed of selections woven together from several, at times inconsistent, sources, each originally a complete and independent document. The hypothesis developed slowly over the course of the 19th century, by the end of which it was generally agreed that there were four main sources, combined into their final form by a series of **redactors, R**. These four sources came to be known as the **Yahwist**, or Jahwist, **J** (J being the German equivalent of the English letter Y); the **Elohist, E**; the **Deuteronomist, D**, (the name comes from the Book of Deuteronomy, D's contribution to the Torah); and the **Priestly Writer, P**.

The Hebrew Bible sources were four Scribes or writers, which was redacted or finally edited in one manuscript in 450-500 BC. It is considered by scholars that Ezra , the Babylonian Jewish scribe was the final redactor of the complete version of the Torah in 450 BC. Two of the versions of the Old Testament were put together by the Elohist and the Yahwist scribes or sources. The Elohist who used the Name of the Creator as ELOHIM were primarily from the Northern Kingdom ("The Kingdom of Israel" where the ten Tribes resided with their Capital at Samaria) and the Yahwists were from the Southern Kingdom ("The Kingdom of Judah") with their capital in Jerusalem. The United Kingdom split into the two kingdoms after the death of Solomon.

We therefore have two names for the Creator competing with each other, the original name of God being Elohim as clearly laid out in the first book of the Torah, Genesis Book 1, and the mysterious four letter Tetragram which the Yahwists of the Southern Kingdom of Judah used as the name for their God. I will follow this article with a subsequent article on the derivation and the meaning of the name YHWH.

YHWH יהוה

Of the names of God in the Old Testament, that which occurs most frequently (6,823 times) is the so-called Tetragrammaton, Yhwh (יהוה), the distinctive personal name of the God of Israel. This name is commonly represented in modern translations by the form "Jehovah," which, however, is a philological impossibilities. Jewish Encyclopedia.



Kingdoms of Israel(in blue) and Judah (yellow) before 722 BC.

We should note here that this ancient map depicts the small kingdom of Judah around Jerusalem with their much larger and more superior northern neighbor, the Kingdom of Israel with its capital in Samaria. The Kingdom of Israel was twice the size in terms of land and population to that of the southern Kingdom of Judah. The modern Jews have no right to use the name of Israel for their state as they were bitter enemies of the Northern Kingdom of Israel as they almost came to blows when the northern Kingdom decided to invade the southern kingdom of Judah after their separation at the passing of King Solomon.

The meaning of the name Israel is not clear, although Israel is most likely a compilation of the verb שָׂרָה (*sara* 2287) and the noun אֱלֹהִים (*El* 93a). The name Israel means **EL Strives** (NOBS Study Bible Name List), or **El Persisteth, Persevereth** (BDB Theological Dictionary). BDB Theological Dictionary offers an alternative meaning of **Let El Persist**. Other meanings, "The Champion of EL", "EL rules", "EL shines".

Tribe of Judah

So the claim is made by the Tribe of Judah, is that the Name of the God of Israel is YHWH, an unpronounceable and unwritten name. Of course the Northern Kingdom or the Kingdom of the ten Tribes of Israel would strongly disagree with that if they were around today, however they were removed from history by the capture of their Kingdom by the Assyrians in 722 BC. The Ten Tribes vanished into obscurity and dispersed all over the Middle East. "So estranged was that Kingdom (Israel) from those who recorder the memorials of the Israelitish nation, that they devoted few words to its decline. No lament resounded, as though the sad fate of the nation was a matter of indifference to the poets." Graetz, History of the Jews. The remaining Kingdom of Judah, consisting of the tribes of Judah, Benjamin and Simeon, brought forth from them the Jewish Religion. In fact the Jewish Religion has never existed historically. Jewish means those who belong to the Tribe of Judah, it's a tribal identity, not a religious identity. Let us pick up the story of Judah the patriarch of the Tribe of Judah. Let the Hebrew Bible tell us in details about his incest relationship with his daughter in law. This Judah is the head of the tribe of Judah and the father of the Jewish people.

First Judah who is the son of the Prophet Isaac (AS) and the father of the tribe of Judah (Jewish) sells his brother Joseph (Yussuf) for 20 pieces of Silver to the Ishmaelites (Arabs) then meets a Canaanite woman who is a Pagan worshiper and has children with her. He does not even marry her as it is a custom in the Hebrew Bible to say so and so married so and so. In this case, he sees Shuah . Judah then has an incest relation with his daughter in law Tamar who was a widow. The verse is very explicit below of what happened. Below is the Verses from the Standard King James Bible, in the Book of Genesis, the first book of Moses , Chapters 37 and 38:

JUDAH SELLS his brother Joseph (Yussuf) for 20 pieces of Silver to the Arabs (Ishmaelites) to slavery in Egypt:

Genesis Ch 37 (King James Bible)

{37:26} And Judah said unto his brethren, What profit [is it] if we slay our brother, and conceal his blood? {37:27} Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he [is] our brother [and] our flesh. And his brethren were content. {37:28} Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty [pieces] of silver: and they brought Joseph into Egypt.

Genesis Ch 38 (King James Bible):

Judah Meets a Canaanite Pagan woman and has children with her:

{38:1} And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name [was] Hirah. {38:2} And Judah saw there a daughter of a certain Canaanite, whose name [was] Shuah; and he took her, and went in unto her. {38:3} And she conceived, and bare a son; and he called his name Er. {38:4} And she conceived again, and bare a son; and she called his name Onan. {38:5} And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. {38:6} And Judah took a wife for Er his firstborn, whose name [was] Tamar. {38:7} And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

So we read above that Judah's first son (the husband of the unfortunate Tamar) was wicked and God slew him. Then this unfortunate Tamar the daughter in law of Judah has an incest relationship with Judah himself bearing him a child. Let us read on from the Hebrew Bible:

Genesis Ch 38 (King James Bible)

Judah has an Incest relationship with Tamar his daughter in Law:

{38:13} And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. {38:14} And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which [is] by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. {38:15} **When Judah saw her, he thought her [to be] an harlot; because she had covered her face.** {38:16} **And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she [was] his daughter in law.)** And she said, What wilt thou give me, that thou mayest come in unto me? {38:17} And he said, I will send [thee] a kid from the flock. And she said, Wilt thou give [me] a pledge, till thou send [it]? {38:18} And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that [is] in thine hand. And he gave [it] her, and came in unto her, and she conceived by him. {38:19} And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. {38:20} And Judah sent the kid by the hand of his friend the Adullamite, to receive [his] pledge from the woman's hand: but he found her not. {38:21} Then he asked the men of that place, saying, Where [is] the harlot, that [was] openly by the way side? And they said, There was no harlot in this [place]. {38:22} And he returned to Judah, and said, I cannot find her; and also the men of the place said, [that] there was no harlot in this [place]. {38:23} And Judah said, Let her take [it] to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. {38:24} And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she [is] with child by whoredom. And Judah said,

Bring her forth, and let her be burnt. {38:25} When she [was] brought forth, she sent to her father in law, saying, By the man, whose these [are, am] I with child: and she said, Discern, I pray thee, whose [are] these, the signet, and bracelets, and staff. {38:26} And Judah acknowledged [them,] and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more

So this Judah who sells his brother Joseph (Yussuf) into slavery for silver coins, has children with a Pagan woman out of wedlock and has an incest relationship with his daughter in law, is the same Judah who is the head of the tribe from which the Jews claim their descendents. This is not a very good record for the head of the tribe of Judah nor for the Jews.

References to the Jews in the Hebrew Bible are few and identify them as a tribe or identify their language, but there is no Identity in the Hebrew Bible which defines a Religion as being the Jewish Religion which was revealed by Elohim (Allahum). Here are some example of references in the Hebrew Bible to the word Jew. The first reference to the word Jew in the Hebrew Bible is Kings II (16:6) below. In the reign of King Ahaz of Judah, the Assyrian King Raason (Rezin) joins forces with the King of Israel Pekah(Phakee) to attack Ahaz the King of Judah in the Year 739-738 BC. That is the word Jew is first mentioned in the Hebrew Bible 500 years after the death of Moses. There we have it the first mention of the word Jew in the Hebrew Bible was in 738 BC, the word never mentioned before in the Five Books of Moses (Torah) or any other part of the ancient history of the Israelites. The significance of this is quiet stunning and must not pass unnoticed, for if there was a religion named Judaism, it would have been set forth in the Torah or the Five Books of Moses. But the word Jew is never mentioned till the reign of this King Ahaz who was outrageous in his behavior against the Elohim of Israel. We will come to that in a short while. In Ezra 1.2 we have the declaration of King Cyrus saying:

“Who is there among you of all his people? for his God shall be with him, and he shall go up to Jerusalem that is in Judea, and let him build the house of the God(Elohim) of Israel: he is the Elohim that is in Jerusalem”.

Note that the reference here is to the God(Elohim) of Israel. There is no reference in the Hebrew Bible to the God of the Jews or to a Jewish religion. It is similar to building a case that the Arabs who are a Semite ethnic group have a religion called Arabism, or indeed to be more precise, like saying a specific tribe of Arabs , for an example the tribe of Quraish have a religion called Quraishism.

The Revelation of Allah was to the Israelites as a whole, to the twelve tribes, and the Covenant between Allah was with the Israelites and the Torah was revealed to Moses as the head of the Twelve tribes of Israel and not to Judah or the Jew. The Religion of the Torah was the religion of the Israelites. That would be the correct way of addressing the matter. The revelation of Allah was not to the Jews, there was no Covenant specifically with the Tribe of Judah, the Torah was never revealed specifically to the Tribe of Judah full stop. The ancient religion of the Torah was the Religion of the Israelites, which was first revealed to Jacob (Israel) who was the grandson of Abraham. The Tribe of Judah was based on a small hillside country surrounding Jerusalem. The modern Judeans who call themselves Jewish, but still use the modern name Israel for their Zionist State, have hijacked the name Israel. They hated the northern Kingdom of Israel and after the death of Solomon, they were bitter enemies with the northern Kingdom of Israel and almost came to bitter blows in a civil war. The northern Kingdom of Israel sided with the Assyrians to attack their southern neighbors , the Kingdom of Judah or the Jews. This so called state of Israel should not be called Israel if it is to be a state at all, but should be called the State of Judah, and its size would be a quarter of the existing State of Israel round Jerusalem , that is based on the old maps of Judah and Israel shown above. The Jews have simply hijacked the name Israel for their state, the name of their bitter enemies, the Northern Kingdom of Israel.

QURAN Chastises the Jews (and Christians) for claiming Abraham Ishmael , Isaac or Jacob was a Jew (or a Christian):

SURAH AL BAQARAH

140. Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah?Allah is not unaware of what ye do.

وَلَكُمْ أَعْمَلُكُمْ وَخُنْ لَهُ مُخْلِصُونَ ﴿٦٥﴾ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۚ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ
وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۚ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٦٦﴾

SURAH 3 AL IMRAN Verses 65-67

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾
مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٦﴾

65. O People of the Scripture! Why will ye argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have ye then no sense?

67. Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.

The translation of Verse 67 above should read:

“Abraham was not a Jew or a Christian: but he was Hanifan Mosluman and he was not one of the Idolaters”.

The Islamic Hanifiya was the path of Abraham.

First mention of the word **Jew** in the Hebrew Bible in Kings II 16.6 in the reign of King Ahaz of Judah (circa 500 years after the death of Moses (AS)).

KINGS II

16:5 Then went up Raasson king of Syria and Phakee son of Romelias king of Israel against Jerusalem to war, and besieged Achaz, but could not prevail *against him*.

16:6 At that time Raasson king of Syria recovered Ælath to Syria, **and drove out the Jews** from Ælath, and the Idumeans came to Ælath, and dwelt there until this day.

18:26 And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rapsakes, Speak now to thy servants in the Syrian language, for we understand it; and speak not with us in the Jewish language:

25:25 And it came to pass in the seventh month *that* Ismael son of Nathanias son of Helisama, of the seed royal, came, and ten men with him, and he smote Godolias, that he died, **him and the Jews** and the Chaldeans that were with him in Massepha.

CHRONICLES II

32:18 And he cried with a loud voice in the Jews' language to the people of Jerusalem on the wall, *calling them* to assist them, and pull down *the walls*, that they might take the city. 19 And he spoke against the Elohim(Allahum) of Jerusalem, even as against the gods of the nations of the earth, the works of the hands of men.

Ezra

1:2 Thus said Cyrus king of the Persians, The Lord God of heaven has given me all the kingdoms of the earth, and he has given me a charge to build him a house in Jerusalem that is in Judea. 3 Who *is* there among you of all his people? for his God shall be with him, and he shall go up to Jerusalem that is in Judea, and let him build the house of the Elohim(Allahum) of Israel: he *is* the God that is in Jerusalem. 4 And *let* every *Jew* that is left *go* from every place where he sojourns, and the men of his place shall help him with silver, and gold, and goods, and cattle, together with the voluntary offering for the house of God that is in Jerusalem.

4:12 Be it known to the king, that the Jews who came up from thee to us have come to Jerusalem the rebellious and wicked city, which they are building, and its walls are set in order, and they have established the foundations of it.

5:1 And Aggaeus the prophet, and Zacharias the *son* of Addo, prophesied a prophesy to the Jews in Juda and Jerusalem in the name of the Elohim(Allahum) of Israel, *even* to them.

Now let us return to this idolater and paganist , King Ahaz of Judah. Here is what Professor Graetz has to say about him in the History of the Jews, published by the Jewish Publication Society of America:

“An important change also occurred at this period in the Kingdom of Judah. Ahaz in his timidity, had made himself the vassal of the King of Assyria, and had, therefore to pay homage to Tiglath-Pileser. Instead of being humiliated he was seized with admiration for the Assyrian customs, and determined to imitate them in his own country. He introduced the worship of the sun and the stars in Jerusalem. The image of the sun-god was erected probably at the entrance of the Temple, and horses and chariots were dedicated to him....Ahaz went beyond all bounds in his love of imitation. Once when a misfortune befell him, he determined to sacrifice his own son in honor of Moloch, this cruel rite being part of the Assyrian creed. In the beautiful vale of Hinnom, or Ben Hinnom, at the southern extension of the valley of Kidron, where the spring of Siloah and other brooklets produce a magnificent vegetation a fire-altar was erected.

There , Ahaz, regardless of the heartrending lamentations of his son, sacrificed the innocent child”
p260-261 Graetz History of the Jews.

The Ancient Kingdom of Philistine (فلسطين) and Gaza

PHILISTINE in Hebrew IS Phalistine فلسطين IN ARABIC

The ancient kingdom of Philistine (فلسطين) centered in Gaza is over 4000 years old, certainly before Abraham entered Canaan from Urr in Babylon and even before the birth of Jacob (Israel) the grandson of Abraham.

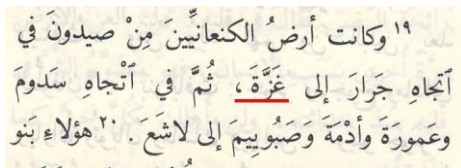
We should also note in that map the Kingdom of Philistine with its capital in Gaza. Philistine (in Arabic Phalistine فلسطين), is much more ancient than the kingdom of Israel or the Israelites. The English rendering of Phalistine in Arabic is incorrectly pronounced Palestine. The Arabic and Hebrew words are identical. In Hebrew it is Philistine and in Arabic it is Phalistine. The English word Palestine has no resemblance to either the Arabic or Hebrew word for Phalistine. Therefore the Hebrew word Philistine in the Hebrew Bible translates to the Arabic word Phalistine. We can observe that this is in fact the case by the way the word Philistine is transcribed in the Arabic translation of the Hebrew Bible to the word Phalistine. We show below verses in Genesis from the Arabic translation of the Hebrew Bible.

The first mention of Gaza and Philistine in the Hebrew Bible is over 4000 years old:

Gaza is mentioned as an ancient city in the Hebrew Bible as belonging to Canaan who was the grandson of Noah(AS).

{9:18} And the sons of Noah, that went forth of the ark were Shem, and Ham, and Japheth: and Ham is the father of Canaan. Genesis King James Bible

{10:19} And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto **Gaza**; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. Genesis King James Bible.



Genesis Book 9 Verse 19 from the Arabic Translation of Hebrew Bible. Gaza is underlined in red.

So we are told in the Hebrew Bible that Gaza was a city that belonged to the Kingdom of Canaan, the son of Ham and the grandson of Noah. This Gaza was subsequently settled by Philistum (from whom the Philistines came), who is the a descendent of Mizraim the grandson of Noah(AS).

Then we read in the Hebrew Bible the first encounter between Abraham and Abimelech who is the King of Philistine as follows:

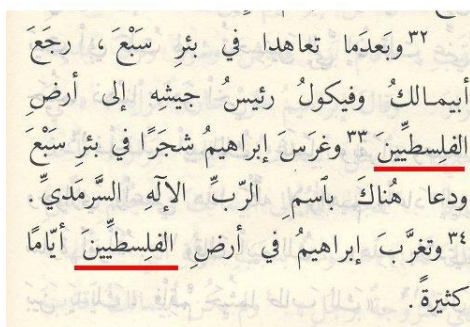
{20:1} And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. {20:2} And Abraham said of Sarah his wife, She [is] my sister: and Abimelech king of Gerar sent, and took Sarah. {20:3} But God came to Abimelech in a dream by night, and said to him, Behold, thou [art but] a dead man, for the woman which thou hast taken; for she [is] a man's wife. {20:4} But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Genesis King James Bible

The Covenant between Abraham and Abimelech King of Philistine was made at Beersheba :

{21:27} And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

Abimelech returns to Philistine after the Covenant was made with Abraham:

{21:32} Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. -Genesis King James Bible



Genesis 21:32-33 Arabic Hebrew Bible with the word Phalistine underlined in red.

So we have a very clear documentation in the Hebrew Bible that the Philistine nation who had a King was in existence long before even Israel (Jacob) was born. Jacob was the grandson of Abraham and the son of Isaac. Jacob was renamed Israel. So Philistine was in existence before Israel and probably even before Abraham arrived from Urr in Babylon to the land of Canaan, the land of the Philistines.

{21:34} And Abraham sojourned in the Philistines' land many days. Genesis – King James Bible

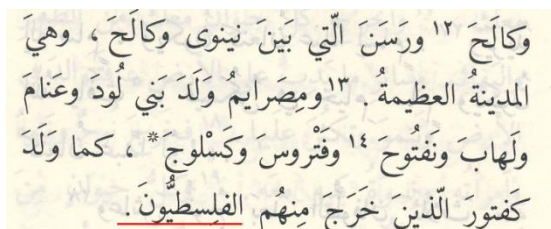
There is an indication in the Hebrew Bible that Philistine (or Philistim) was a descendent of Noah:
 These are the sons of Noah:

{9:18} And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

{10:6} And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

{10:13} And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, {10:14} And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. King James Bible

13 And Mesraim begot the Ludiim, and the Nephthalim, and the Enemetiim, and the Labiim, 14 and the Patrosoniim, and the Chasmoniim (whence came forth Phylistiim-(Philistim)) and the Gaphtoriim. Greek Septuagint Bible



Genesis 10:14 Arabic Hebrew Bible with the word Phalistine underlined in red.

We therefore can see that Philistim came from Chasmoniim, the son of Mizraim who is the son of Ham, the son of Noah. Therefore Philistim is a descendent of Noah from his son Ham. Although some versions of the Bible claim that Philistim was a descendent of Caphtoriim and not Chasmoniim.

Philistine was certainly a city state with a King at the time of Abraham and even before Abraham came into the Holy Land. It is an ancient city state that was a city state part of the confederation of city states of Canaan. We therefore conclude that the Philistines are much more ancient than the tribes of Israel or Judah and historically have a more ancient claim to the land of Philistine than the Israelites. The City State of Philistine centered in Gaza as the name of their ancient Capital, is so ancient, it goes back all the way to the time after the flood possibly a thousand years or more before Jacob and the Israelites came into existence.

Sea People

The **Sea Peoples** is the term used for a confederacy of seafaring raiders of the second millennium BC who sailed into the eastern Mediterranean, caused political unrest, and attempted to enter or control Egyptian territory during the late 19th dynasty (1298 BC to 1187 BC) and especially during Year 8 of Ramesses III of the 20th Dynasty. The Egyptian Pharaoh Merneptah explicitly refers to them by the term "the foreign-countries (or 'peoples') of the sea" in his Great Karnak Inscription. Although some scholars believe that they invaded Cyprus, Hatti and the Levant, this hypothesis is disputed.

Modern Academics have claimed that the Philistines of the Hebrew Bible were originally of Greek origin , coming from Crete and inhabiting the Western Mediterranean coast from Phoenicia (Modern day Lebanon along the coast to the south city of Gaza). However this is disputed by modern scholars, that the Sea People who were engaged attacking the Egyptians were a group of sea fearers including the Philistines. One of the main archeological evidence which attributes the Philistines to a migration of people from Crete and of Greek origin is the discovery of distinct pottery, which at first belongs to the Mycenaean IIIC tradition (albeit of local manufacture) and gradually transforms into a uniquely Philistine pottery. Mazar says:

... in Philistia, the producers of Mycenaean IIIC pottery must be identified as the Philistines. The logical conclusion, therefore, is that the Philistines were a group of Mycenaean Greeks who immigrated to the east ... Within several decades ... a new bichrome style, known as the "Philistine", appeared in Philistia ...

Sandars, however, does not take this point of view, but says:

... it would be less misleading to call this 'Philistine pottery' 'Sea Peoples' pottery or 'foreign' pottery, without commitment to any particular group.

Artifacts of the Philistine culture are found at numerous sites, in particular in the excavations of the five main cities of the Philistines: the Pentapolis of Ashkelon, Ashdod, Ekron, Gath, and Gaza. Some scholars (e.g. S. Sherratt, Drews, etc.) have challenged the theory that the Philistine culture is an immigrant culture, claiming instead that they are an *in situ* development of the Canaanite culture.

The Mycenaean pottery made at Ashdod and the other cities of the southern Levant in the twelfth century BCE suggests a significant immigration of South Greek speakers. The immigrants undoubtedly inspired the later legend that 'the Philistines' came from Caphtor. In fact, however, their nomenclature suggests that 'Philistines' or Palestinians were initially distinguished from the immigrant *kʾr-ēfīm* or *kaptorīm*, and it is likely that the people called *Palashtin* were the Northwest Semitic speaking majority among whom the immigrant minority had settled. The name 'Canaan', never very popular, went out of vogue with the collapse of the Egyptian empire. In the Iron Age many inhabitants of what had once been Canaan preferred to be called 'Sons of Israel', while those who did not affiliate themselves to Israel preferred the name, 'Palestinians'. The Palestinian (*Peleset*) raiders who caused Ramesses III so much trouble, and against whom he led a punitive expedition, certainly came from the less civilized parts of Palestine, and may well have included men whose descendants would one day identify themselves as Israelites or Judahites. Professor Robert Drews , Department of Classical Studies, Vanderbilt University, Nashville.

Mycenaean Culture was at its peak in Greece between 1400 BC and 1200 BC. Since the Philistines were present at the time of Abraham(2000 BC) according to the Hebrew Bible, and probably before as we have shown above from the Hebrew Bible, that places them at least 600 years before the Mycenaean Period. It is therefore unlikely that the Philistines were of Greek origin or from Crete based on the findings of few pieces of pottery of Mycenaean design , even though it was locally manufactured. In a recently published book by the Israeli author Nissim Ganor, Who were the Phoenicians?, he devotes a whole chapter, Chapter 9 Headed , The Philistines and the Sea People are not the same Entity.

The fact of the matter is according to the Hebrew Bible, the Philistines pre dated Abraham and they are an ancient race going back to Philistim who was the descendent of Noah from Ham his son. Now Noah lived at least a thousand years before Abraham emigrated into Canaan from Urr in Iraq. That suggests that the Philistines, according to the Hebrew Bible go back to the middle of the 3rd Millenium , circa 2300 BC that is over at least 400 years even before Israel (Jacob) was born and 1100 years before the Israelites entered Canaan from Egypt. This is of course if one accepts the view that the flood of Noah occurred at about 2500 BC according to the Hebrew Bible. My view which I have outlined below is that the Noah Flood occurred at a much earlier date, possibly 5500 BC based on the latest scientific knowledge which I have outlined in later chapters. That suggests that the Philistinian race is a very ancient race, possibly at least 1000 years before Abraham came into Canaan from Urr in Iraq.

The fact is that the theory that the Philistines are emigrants into Canaan during the late second Millennium (circa 1200 BC) and were part of the Sea People that attacked Egypt is totally contradicted by the Hebrew Bible and by a number of Modern Scholars. Could it be that this theory of their late entry into Canaan from Crete is to discredit them and their link to the land of Philistine which is their land and has been there land before Abraham migrated into this land and long before Israel who is the grandson of Abraham came into this world.

HEBREW CHRONOLOGY

We would put the Chronology as follows According to the Hebrew Bible from the Creation of Adam:

ADAM 4000 BC

Noah 3000 BC?

FLOOD 2350-2500 BC?

Philistum 2300 BC? (the Patriarch of the Palestinian People)

Abraham 2000 BC

Isaac 1960 BC

Jacob(Israel) 1910 BC

Moses (Exodus) 1200 BC

The Tribes of Israel Settle into Canaan (1150 BC)

From the above simple Chronology , we can see that the Philistines precede the settlement of the Israelites in Canaan after their Exodus from Egypt by at least 1000 years, and are much more ancient then the Israelites. Therefore their claim to the land which is Palestine is a very ancient claim and far precedes the claim of the Israelites to the land of Palestine by at least a 1000 years.

Biblical Flood 2350-2500 BC?

It is worth noting here that the Jews believe based on the Chronology of the Hebrew Bible that the current age of the World from Creation of Adam is now 5771 (2010-2011) and that the Flood occurred 1656 years after creation. That means the actual flood based on the Jewish occurred 4115 years ago or 2126 BC. Obviously that creates some problems as this is highly unlikely that the flood occurred at such an early date. If one accept the conventional Biblical view that creation from Adam till the present is 6000 years, that would put the flood at 2348 BC. All these dates create major problems firstly because Abraham left Urr in Babylon at about 2000 BC. Secondly the Babylonians and the Egyptians have already started a major building program by the beginning of the 3rd Millennium building Ziggurats and Pyramids. It is unlikely that a major architectural building campaign took place just before the flood. The Flood was cataclysmic, and the existing social orders were destroyed. It would have taken the human race hundreds of years possibly thousand years before re-emerging from the flood into some type of social orders and development.

Noah was 500 years old and he had 3 sons Shem, Ham and Japheth

{5:32} And Noah was five hundred years old: and Noah begat Shem,Ham, and Japheth. Genesis King James Bible

{9:18} And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

Quran and Hebrew Bible Confirm the Age of Noah

{9:29} And all the days of Noah were nine hundred and fifty years: and he died. GENESIS – KING JAMES BIBLE

THE QURAN ALSO SAYS NOAH LIVED FOR 950 YEARS

Surah 29. Al-Ankabut

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾

14. And verify We sent Noah (as Our messenger) unto his folk, and he continued with them for a thousand years save fifty years; and the flood engulfed them, for they were wrongdoers.

The Quran very rarely specifies dates or ages of individuals, and it is in this very rare occasion that we have the Age of Noah quoted in the Quran as 1000 years less 50, which makes Noah 950 years in agreement with verse 9:29 in the Hebrew Bible quoted above. This shows clearly that there is still some information in the Hebrew Bible which can be relied upon and which has not changed from the original.

CREATIONAL TIMESCALE IN THE QURAN

The Quran does not specify the age of creation or the age of Adam or the Adamic Period. This is left open , and does not contradict modern scientific knowledge with regards to the Age of Creation. That does not mean that we are in agreement with current scientific thinking that the Age of the Universe is in excess of 12 billion years old. The Quran says that Allah created Creation in Six days, but then defines these Days as being of lengths which are different and much longer than Earth Days.

4. Allah it is Who created the heavens and the earth, and that which is between them, in six Days. Then He mounted the throne. Ye have not, beside Him, a protecting friend or mediator. Will ye not then remember?

5. He directeth the ordinance from the heaven unto the earth; then it ascendeth unto Him in a Day, whereof the measure is a thousand years of that ye reckon. **Surah 32. As-Sajda**

4. (Whereby) the angels and the Spirit ascend unto Him in a Day whereof the span is fifty thousand years. **Surah 70. Al-Ma'arij**

It is clear from the above two Ayah's in the Quran that the Span of a Day with Allah is equivalent to an Earthly Period of time which is extremely long , measured in 1000's of years or possibly more.

The Hebrew Bible contradicts modern scientific knowledge with regards to the period of creation. As we see below, the Age of Creation according to the Hebrew Bible is 5771 YEARS. This is the current Jewish year which according to them starts with Adam. If the Age of Noah was 950 years, it is extremely difficult to suggest and even contemplate that the Age of Creation is 5771 years or 6 times the age of Noah. That is rather ludicrous and totally incorrect and false. In any case the Jews and Christian Creationists do hold this view which is based on the Jewish Hebrew Bible.

There are Eleven Generations from Noah to Abraham defined in the book of Genesis, spanning 892 years between Noah and Genesis. These generations are as follows:

Noah

Shem

Arphaxad

Salah

Eber
Peleg
Reu
Serug
Nahor
Terah
Abraham

If we take the accepted view of scholars that Abraham lived circa 2000 BC, then adding these generations we get a date of 2892 BC or approximately 2900-3000 BC for the date of Noah. The Hebrew Bible tells us that the Flood happened in the year 500 of Noah's life. That suggests the Flood occurred at about 2500BC. However the Hebrew Bible goes on to define exactly the time between Adam and the Flood as being 1656 years and the time between Adam and the birth of Noah as being 1056 years. Based on this data we can conclude that based on the data in the Hebrew Bible Adam was around circa 4000 BC, that is approximately 6000 years ago. The Jews believe that creation is 5771 years old.

JEW'S LIVING FOR 1000 YEARS

They also believe that when it reaches 6000 years, that is 229 years from now, in the year 2240 CE, the world will come to end according to their calendar and a new 1000 years will begin when their Messiah King will rule the world and where the Jews will rule over the world after either destroying the rest of mankind, or whoever is left will be their servant. The Jews believe that during the Millennium they will live for 1000 years and will not die during this time and their god Yahweh will walk with them and be with them.

The Quran Answers them and says each one of them would like to live for a 1000 years (Surah Al Baqarah Verse 96).

وَلْتَجِدْنَهُمْ أَحْرَصَ النَّاسِ عَلَى حَيٰوةٍ وَمِنَ الَّذِيْنَ أَشْرَكُوا يُوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ

بِمُزَحَّزٍ مِّنَ الْعَذَابِ أَن يُعَمَّرَ ۚ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

96. And thou wilt find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And to live (a thousand years) would by no means remove him from the doom. Allah is Seer of what they do. SUARH AL BAQARAH

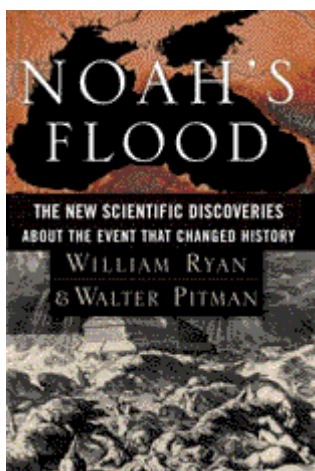
SCIENTIFIC RESEARCH ON DATE OF FLOOD

SO EXACTLY WHEN DID THE FLOOD TAKE PLACE

Current Scientific knowledge suggests that the Flood occurred at about 5500BC, that is 7500 years ago which of course contradicts the Hebrew Bible claim of circa 2350-2500 BC or 4500 years ago.

Ryan and Pitman BLACK SEA DELUGE THEORY

In 1997, William Ryan and Walter Pitman published evidence that a massive flooding of the Black Sea occurred about 5600 BC through the Bosphorus. The event flooded 155,000 km² (60,000 sq mi) of land and significantly expanded the Black Sea shoreline to the north and west. According to the researchers, "Ten cubic miles [42 km³] of water poured through each day, two hundred times what flows over Niagara Falls ... The Bosphorus flume roared and surged at full spate for at least three hundred days."



Four years ago, Columbia University marine geologists William B.F. Ryan and Walter C. Pitman 3rd inspired a wave of archaeological and other scientific interest in the Black Sea region with geologic and climate evidence that a catastrophic flood 7,600 years ago destroyed an ancient civilization that played a pivotal role in the spread of early farming into Europe and much of Asia.

The story of Noah and the great flood is one that so permeates our culture that generations of geologists have devoted their lives to looking for evidence of a prehistoric worldwide flood. But it was not until the 1990's that geologists William Ryan and Walter Pitman gathered clues pointing to an actual ancient flood in the Middle East about 7,500 years ago. Sediment core-samples the scientists took from the bottom of the Black Sea revealed sections of once-dry, sun-baked land.

In their 1998 book, *Noah's Flood: The New Scientific Discoveries about the Event that Changed History*, Ryan and Pitman suggest the Black Sea was once a much smaller, land-locked freshwater lake, fed by ancient rivers, and surrounded by fertile plains. Neolithic people, Ryan and Pitman suppose, would have flocked to farm these Eden-like plains to farm them while supplementing their diets with the lake's abundant shellfish.

At this time - about 7,500 years ago - the global climate was still rapidly warming following the last Ice Age, causing the seas to rise. Ryan and Pitman hypothesize that, when sea levels rose beyond a critical point, the Mediterranean Sea overflowed, deluging the Black Sea basin with salty water and destroying the fertile plains around the once-shallow freshwater lake.

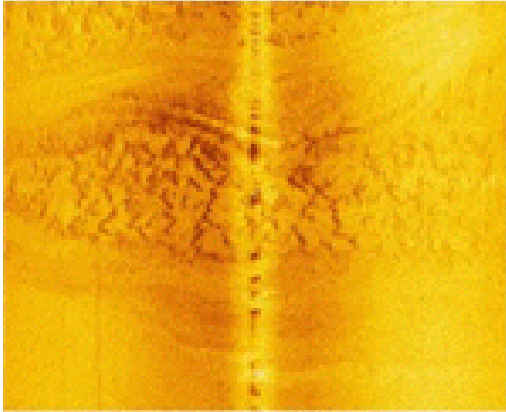
In an announcement dated Wednesday (9-13-00), the National Geographic Society reported that early in its five-week exploration it found a wooden structure and was now expanding its search into a river valley area where it is believed that more people lived. "We've both been walking around on the ceiling," Dr. Pitman said of his and Dr. Ryan's reaction to the discovery.

The expedition leader, oceanographer Robert Ballard, who is best known for finding and exploring the wreck of the Titanic, said in a telephone call reported Wednesday from the expedition ship that researchers uncovered a structure "with carved wooden beams, wooden branches and stone tools collapsed among the mud matrix of the structure." A graduate student at Lamont-Doherty, Candace Major, is among the researchers on the expedition ship.

In July of 1999, Ballard and his colleagues began mapping the floor of the Black Sea, looking for the once-fertile plains. Going on Ryan and Pitman's estimates that sea levels rose roughly 150 meters during the flood, Ballard and his colleagues searched for what would have been the ancient coastline of the freshwater lake.

Using sonar and global positioning system (GPS) to navigate, Ballard swept his ship back and forth through the target area, creating the first detailed profile of the sea floor. As the ship's computer processed the sonar data, the images scrolled across the ship's monitors. Precisely where Ryan and

Pitman said it would be, the sonar images revealed a broad flat plain spanning some 20 miles from the present day coastline out to sea. Adjacent to this plain lies the ancient lakebed. Farther out, a sand bar echoes the shape of the original shoreline.



Sonar imagery revealed the smooth beach (bottom), the choppy lake bed (mid-section) and a smooth sandbar (top) that were features of the Black Sea before the flood

The sonar imaging left little doubt the Black Sea had once been smaller. But there were still more pieces of this puzzle to be found.

From Fresh to Salty

On this same expedition, the scientists dredged the bottom of the Black Sea, bringing up - among other things - a variety of seashells. Though analysis of those seashells would take some time, the results would turn out to be worth the wait.

In November 1999, Ballard announced the conclusions to the world. Ballard and his colleagues had collected shells from nine separate species of mollusks, shell-building invertebrates such as snails and clams. Expert analysis by Gary Rosenberg of the Academy of Natural Sciences in Philadelphia revealed that seven of the species were saltwater mollusks, ranging up to 6,800 years old. The other two species, however, were extinct freshwater species that might have lived between 7,460 and 15,500 years ago. These two species proved this body of water must have been fresh until 7,460 years ago, providing more- and incontrovertible- evidence of an influx of saltwater from the Mediterranean Sea.



Ballard sorts through the items dredged from the bottom, among them the tell-tale shells.

The National Geographic Society offered astonishing evidence on Wednesday (9-13-00) to support Ryan's and Pitman's theory: the discovery of well-preserved artifacts of human habitation more than 300 feet below the Black Sea surface, 12 miles off the Turkish coast. "This is stunning confirmation of our thesis," Dr. Ryan said from his office at Columbia's Lamont-Doherty Earth Observatory on Tuesday. "This is amazing. It's going to rewrite the history of ancient civilizations because it shows unequivocally that the Black Sea flood took place and that the ancient shores of the Black Sea were occupied by humans."

FLOODING OF THE ARABIAN (PERSIAN) GULF ALSO 7500 YEARS AGO- Jeffery Rose- Birmingham University.

Persian Gulf sites hint at prehistoric people

EMAIL

December, 07 2010

USA Today

<http://content.usatoday.com/communities/sciencefair/post/2010/12/archeologist-persian-gulf-sites-hint-at-prehistoric-garden-of-eden/1>

Lost Civilization May Have Existed Beneath the Persian Gulf

By [Jeanna Bryner](#), LiveScience Managing Editor

<http://www.livescience.com/history/lost-civilization-possibly-existed-beneath-persian-gulf-101209.html>

Biblical deluge actually happened and created Persian Gulf: Study

10 December 2010 10:39:39 by IANS ([Leave a comment](#))

<http://www.newkerala.com/news/world/fullnews-102169.html>

Lost Civilization Under Persian Gulf?

Published December 08, 2010

<http://www.foxnews.com/scitech/2010/12/08/lost-civilization-persian-gulf/>

| FoxNews.com

Jeffrey Rose, an archaeologist and researcher with the University of Birmingham, now believes that the area in and around what he calls the “Persian Gulf Oasis” may have been home to humans for over 100,000 years before it was inundated by rising sea level of the Indian Ocean around 8,000 years ago.

In an article published in the latest issue of *Current Anthropology* he suggests that this once fertile landmass is now submerged beneath the Persian Gulf and may have been home to some of the earliest human populations outside Africa.



Map showing the Gulf area at present

Recently, archaeologists have turned up evidence of a wave of human settlements along the shores of the Gulf dating to about 7,500 years ago. “Where before there had been but a handful of scattered hunting camps, suddenly, over 60 new archaeological sites appear virtually overnight,” Rose said. “These settlements boast well-built, permanent stone houses, long-distance trade networks, elaborately decorated pottery, domesticated animals, and even evidence for one of the oldest boats in the world.”

But how could such highly developed settlements pop up so quickly, with no precursor populations to be found in the archaeological record? Rose believes that evidence of those preceding populations is missing because it’s under the Gulf.

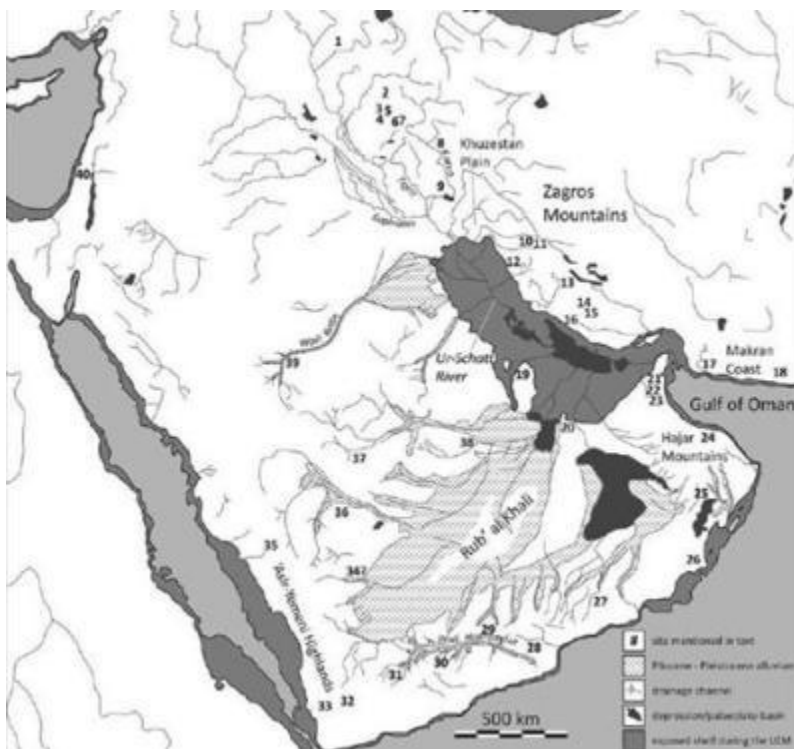


Map showing the Gulf oasis with palaeo lakes and river systems (c. 75,000 BP)

“Perhaps it is no coincidence that the founding of such remarkably well developed communities along the shoreline corresponds with the flooding of the Persian Gulf basin around 8,000 years ago,” Rose said. “These new colonists may have come from the heart of the Gulf, displaced by rising water levels that plunged the once fertile landscape beneath the waters of the Indian Ocean.”

His paper reviews archaeological and palaeoenvironmental evidence from the richest of such zones in eastern Arabia: the “Persian Gulf Oasis.”

Sea level data shows that, prior to the flood, the Gulf basin would have been dry land from about 75,000 years ago, making it an ideal refuge from the harsh deserts surrounding it and was well-watered by the Tigris, Euphrates, Karun and Wadi Batin Rivers as well as subterranean aquifers flowing beneath the Arabian subcontinent. When conditions were at their driest in the surrounding hinterlands, the Gulf Oasis would have been at its largest in terms of exposed land area.



The Gulf of Arabia before 7500 years when there was no Gulf but dry land with settlements.

THE FLOOD-RYAN and PITMAN AND THE WORK OF JEFFERY ROSE:

There is no scientific evidence to any flood that has occurred over the last 5000 years of similar size and proportions to that discovered by Ryan and Pitman and Jeffery Rose ,which can be considered to be the Flood of Noah described in the Holy Quran and the Hebrew Bible. As we have pointed out above, The Quran does not give any indications as to when the Flood of Noah took place.

The major problematic issue we have is with the Hebrew Bible dating, the suggestion that the human race is only 5770 years old since the creation of Adam is extremely difficult if not impossible to fathom and the suggestion that the flood occurred in 2500 BC or approximately 4500 years ago is even more difficult to justify. If this massive flood occurred in this timescale, then it would have been extremely difficult if not impossible for the reconstruction and the urbanization which took place in Mesopotamia (Ziggurats) and Egypt (the Pyramids). A Flood of this magnitude would have wiped out any traces of civilization or urbanization for a very extended

period of time, possibly 1000-2000 years. The survivors would have had to re start the process of slowly creating social structures and entities prior to any major or significant habitation.

Modern scientific knowledge is in total disagreement with the view in the Hebrew Bible that Creation is merely 6000 years old. We know that homo sapiens (Modern Man) has been around for at least 200,000 years. Therefore the Biblical timescale of creation of Adam till the present is not possible and must be rejected , even on the basis of logical analysis. It is virtually impossible to conclude that the timescale of creation is 6000 years old from the time of Adam to the present based on the Hebrew Bible. This information must be rejected out of hand as it has no foundation either in Logic or Scientific Knowledge.

We must conclude that the Evidence of the Deluge or Flood of the Black Sea and the Mediterranean discovered by Ryan and Pitman about 7500 years ago, and the work of Jefferey Rose on the Deluge of the Arabian Gulf , also 7500 years ago must be consistent with and be the same as the Flood of Noah. The above scientific evidence indicates that the Flood of Noah, this simultaneous massive deluge and flooding of the Middle East from North East along the Mediterranean and South down under from the Indian Ocean, is infact the Flood described in the Quran and the Hebrew Bible. This would put the date on the Flood of Noah at circa 5500 BC and not 2500 BC as suggested by the Hebrew Bible. This is of course very consistent with the fact that post flood , after the massive destruction in the Middle East circa 5500 BC, new civilizations began to emerge. We know that the Egyptian and the Babylonians started their building programmes of Ziggurats in Iraq and pyramids in Egypt in the latter parts of the Fourth Millennium. It took approximately 2000 years after the destruction of the floods for humans to start building cities again.

THE WORK OF SIR LEONARD WOOLLEY IN UR OF CHALDEA IN BABYLON

Leonard Woolley's "Flood Stratum" at Ur. In 1929 Sir Leonard Woolley discovered a thick layer of sediment while excavating in the city of Ur in Mesopotamia.

The famous and glamorous Sir Charles Leonard Woolley, after his deep excavations of the Early Dynastic royal tombs at Ur 1929, had a small test shaft sunk into the underlying soil. He persisted through some eight feet of bare mud before finally coming to a layer bearing artifacts of late prehistoric date. It did not take Woolley long to arrive at an interpretation:

I . . . by the time I had written up my notes was quite convinced of what it all meant; but I wanted to see whether others would come to the same conclusion. So I brought up two of my staff and, after pointing out the facts, asked for their explanation. They did not know what to say. My wife came along and looked and was asked the same question, and she turned away remarking casually, "Well, of course, it's the Flood."

Woolley's first test pit was very small, so during that and the next season he had dug a number of other test shafts, including an enormous pit, seventy-five feet by sixty feet and sixty-four feet deep. In this main pit, he encountered a deposit of clean, apparently water-laid soil up to eleven feet thick.

Verses 40-43

يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ
وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّيَ فَارْهَبُونِ ﴿٤٠﴾ وَءَامِنُوا بِمَا أُنْزِلَتْ مُصَدِّقًا لِّمَا
مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّيَ فَاتَّقُونِ ﴿٤١﴾ وَلَا
تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

40. O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant and fear Me. 41. And believe in that which I reveal, confirming that which ye possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me. 42. Confound not truth with falsehood, nor knowingly conceal the truth. 43. Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).

In Verse 40 The QURAN informs Beni Israel to fulfill and Honor the Covenant with ALLAH . Verse 41 in the Quran tells Beni Israel to believe in the revelation which has come down (ISLAM) confirming that which you posses (The Torah) and do not be the first to (be Kaferoon) utterly reject and disbelieve in the Revelation (of Islam). Verse 43 clearly states and do the Salat (Islamic Prayers) and give Zakkat and be in Prostration with those who Prostrate (that is the Muslims).

ALLAH in the Quran orders Beni Israel to become Muslims (Verse 42) and to do the Salat and give Zakkat and to Prostrate with those who Prostrate (Verse 43).

VERSE 41

وَأَمِنُوا بِمَا أُنْزِلَتْ مُصَدِّقًا لِّمَا
مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّيَ فَاتَّقُونِ ﴿٤١﴾

Believe in that which I reveal .Confirming that which you posses (Torah)

ALLAH orders Beni Israel to believe in the Revelation of Islam confirming that which was with them, that is the Torah.

وَأَمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ

VERSE 41 ALLAH Orders Beni Israel to Enter Islam:

I have displayed below the Tafsir of Ibn Kathir for Ayah 41 where ALLAH Tallalah Orders Beni Israel to become Muslims. I have underlined in Red Ibn Kathir's explanation of Verse 41 .

﴿يَبْقَىٰ إِسْرَءِيلَ أَذْكُرُوا نِعْمَتَ اللَّهِ الَّتِي أَنْعَمْتَ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ وَلَئِنِّي فَازِهُبُونِ ﴿٤١﴾﴾ وَأَمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآبَائِي ثَمَنًا قَلِيلًا وَلَئِنِّي فَأَنقُوزِ ﴿٤٢﴾﴾ .

يَأْمُرُ تَعَالَىٰ بَنِي إِسْرَائِيلَ بِالدُّخُولِ فِي الْإِسْلَامِ، وَمَتَابَعَةِ مُحَمَّدٍ عَلَيْهِ مِنَ اللَّهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ، وَمَهِيْجًا لَهُمْ بِذِكْرِ أَبِيهِمْ (إِسْرَائِيلَ) وَهُوَ نَبِي اللَّهِ يَعْقُوبَ عَلَيْهِ السَّلَامِ، وَتَقْدِيرُهُ: يَا بَنِي الْعَبْدِ الصَّالِحِ الْمَطِيْعِ لِلَّهِ، كُونُوا مِثْلَ أَبِيكُمْ فِي مَتَابَعَةِ الْحَقِّ، كَمَا تَقُولُ: يَا ابْنَ الْكَرِيمِ افْعَلْ كَذَا؛ يَا ابْنَ الشَّجَاعِ بَارِزِ الْأَبْطَالِ؛ يَا ابْنَ الْعَالَمِ اطْلُبِ الْعِلْمَ، وَنَحْوَ ذَلِكَ. وَمِنْ ذَلِكَ أَيْضًا قَوْلُهُ تَعَالَى: ﴿ذُرِّيَّةٌ مِنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾. فَإِسْرَائِيلُ هُوَ يَعْقُوبُ بِدَلِيلِ مَا رَوَاهُ ابْنُ عَبَّاسٍ قَالَ: حَضَرَتْ عَصَابَةُ مِنَ الْيَهُودِ نَبِيَّ اللَّهِ ﷺ فَقَالَ لَهُمْ: «هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ يَعْقُوبُ؟»، قَالُوا: اللَّهُمَّ نَعَمْ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ اشْهَد». وَعَنْ ابْنِ عَبَّاسٍ: إِنَّ إِسْرَائِيلَ كَقَوْلِكَ عَبْدُ اللَّهِ.

Surah Al Baqarah : Verse 41 ALLAH orders Beni Israel in the Quran to become Muslims. I have underlined the Tafsir of Verse 41 above from Ibn Kathir in Red.

The red lined sentence reads: **The Most High orders Beni Israel to enter Islam.**

Verse 41 continues :

وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ

Do not be the first to utterly reject (Kuffir in) Islam. The Quran tells Beni Israel not to be the first Kuffar . The Quraysh of Mecca were Pagan worshippers and those who rejected the Call of Islam from Quraysh were at a lower state of

Kufir then the Jews of Beni Israel in Medina. The Jews had the Torah and the revelation of ALLAH in front of them , and Islam Confirmed that which they had revealed with them. The Jewish rejection of Islam was based on their knowledge and on them being the People of the Book. The Quraysh were Pagan worshipers and had no previous knowledge or revelation or covenant with ALLAH.

Therefore when the Quran warns the Jews not to be the first to be in Kuffir in Islam, it means that they were in a higher state of Kuffir by rejecting Islam then the Pagan Quraysh who had no previous knowledge or revelation from ALLAH. Therefore the Jews of Medina were the first with the Book and the revelations with them to be in Kuffir against Islam or to totally and utterly reject Islam and be at enmity to Islam and the Prophet Mohammed (SAW).

لأنهما متلازمان، لأن من كفر بالقرآن فقد كفر بمحمد ﷺ، ومن كفر بمحمد ﷺ فقد كفر بالقرآن، وأما قوله: ﴿أول كافر به﴾ فيعني به أول من كفر به من بني إسرائيل، لأنه قد تقدمهم من كفار قريش وغيرهم من العرب بشر كثير، وإنما المراد أول من كفر به من بني إسرائيل مباشرة، فإن يهود المدينة أول بني إسرائيل خطبوا بالقرآن فكفرهم به يستلزم أنهم أول من كفر به من جنسهم.

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ

And do not buy a small gain in the Revelation of ALLAH.

The Quran warns Beni Israel not to buy in the revelation of ALLAH a small gain. Hassan Al Basri says a small gain or a small price means the World in its totality(See below Ibn Kathir).

Those who buy this world for the afterlife and the revelations of ALLAH are the losers.

وقوله تعالى: ﴿وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا﴾ يقول: لا تعترضوا عن الإيمان بآياتي وتصديق رسولي بالدنيا وشهواتها فإنها قليلة فانية، سئل الحسن البصري عن قوله تعالى: ﴿ثَمَنًا قَلِيلًا﴾ قال: الثمن القليل الدنيا بحذاقها. وعن سعيد بن جبير: إن آياته: كتابه الذي أنزله إليهم، وإن الثمن القليل: الدنيا وشهواتها؛

Ibn Kathir: Hasan Al Basri explains Small Price in Verse 41 which is the World or the material existence in its totality. This is the small price gained compared to the Afterlife and the Revelations of ALLAH. Beni Israel are warned not to buy or bargain with the Revelations of ALLAH for a Small Price (The Material World).

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

Do not Cover Truth with falsehood and conceal the Truth Knowingly.

Ibn Kathir Tafsir:

And Katada said: Do not Conceal Islam with Judaism and Christianity and you know full well that the Religion of ALLAH is Islam. Judaism and Christianity is an Innovation not from ALLAH.

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾ (٤٢) وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَآذَكُمَا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

يقول تعالى ناهياً لليهود عما كانوا يتعمدون من تلبيس الحق بالباطل وتمويهه به، وكتمانهم الحق وإظهارهم الباطل ﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾ فنهاهم عن الشيئين معاً، وأمرهم بإظهار الحق والتصريح به. ولهذا قال ابن عباس ﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ﴾: لا تخلطوا الحق بالباطل والصدق بالكذب، وقال أبو العالية: ولا تخلطوا الحق بالباطل، وأدوا النصيحة لعباد الله من أمة محمد ﷺ، وقال قتادة: ﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ﴾: ولا تلبسوا اليهودية والنصرانية بالإسلام وأنتم تعلمون أن دين الله الإسلام، وأن اليهودية والنصرانية بدعة ليست من الله. عن ابن عباس: ﴿وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾ أي لا

Tafsir Ibn Kathir : On the Innovation of Judaism and Christianity.

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴾

Verse 43 clearly states Establish the Salat and give the Zakat and Prostrate with those who Prostrate. That is prostrate with the Muslims. In this Verse ALLAH is ordering Beni Israel to Establish the Islamic Salat, give the Zakat (Alms to the poor) and Prostrate in Prayers with the believers. In effect Beni Israel is ordered to follow the Path of Islam and become Muslims, as they are Ordered by Allah to carry out Salat, Zakat and Prostrate with those who Prostrate, that is the Muslims. They are Ordered to follow the path of Islam because they have diverted and turn away from the path of Moses and the True path.

ALLAH Established Islam as the Religion for all the Prophets.

AYAT 19 SURAH IMRAN- THE RELIGION WITH ALLAH IS ISLAM

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

SURAH AL IMRAN

The Quran says in Ayat 19 that the Religion of ALLAH is Islam and those who disagree are the People of the Book.

Abraham calls upon ALLAH to make him and his descendents Muslims Surah al Baqarah Ayat 128:

وَأَجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنا وَتُبْ عَلَيْنَا إِنَّكَ رَءِيفٌ رَحِيمٌ

128. Our Lord! And make us submissive (Muslims) unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.

ALLAH tells Abraham to follow Islam and Abraham says: I am a Muslim to the Lord of the Worlds.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

131. When his Lord said unto him: become a Muslim (Islam)! he said: I have become a Muslim (Aslamt) to the Lord of the Worlds.

Abraham's will and testimony to his sons and Jacob that Allah has chosen to you the Religion and do not approach death without becoming Muslims:

وَوَصَّي بِهَا

إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَبْنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ

مُسْلِمُونَ ﴿١٣٢﴾

132. The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah hath chosen for you the (true) religion; therefore die not save as men who have surrendered (unto Him).

When Jacob (Israel) was on his death bed he asked them who will you worship after I pass away, and they said we worship your Lord and the Lord of your fathers Abraham , Ishmael, Isaac, One Lord and we are to Him Muslims:

﴿ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ

بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا

وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

JACOB'S TESTIMONY IN THE BIBLE:

{48:15} And he blessed Joseph, and said, ELOHIM (ALLAHUM), before whom my fathers Abraham and Isaac did walk, the ELOHIM (ALLAHUM) which fed me all my life long unto this day. GENESIS KING JAMES BIBLE.

And they said become Jews or Christians but say the Way of Abraham is Hanafiah and he was not one of the Mushriks (Polytheists)

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ يَهْتَدُوا ۚ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٤﴾

إنذار يهود برسول الله صلى الله عليه وسلم

اليهود لعنهم الله يعرفونه ويكفرون به ▲

قال ابن إسحاق : وحدثني عاصم بن عمر بن قتادة ، عن رجال من قومه ، قالوا : إن مما دعانا إلى الإسلام ، مع رحمة الله تعالى وهده لنا ، لما كنا نسمع من رجال يهود ، وكنا أهل شرك أصحاب أوثان ، وكانوا أهل كتاب ، عندهم علم ليس لنا ، وكانت لا تزال بيننا وبينهم شرور ، فإذا نلنا منهم بعض ما يكرهون ، قالوا لنا : إنه قد تقارب زمان نبي يبعث الآن نقتلكم معه قتل عاد وإرم فكنّا كثيراً ما نسمع ذلك منهم .

Ibn Ishaq said: Asum bin Umar bin Khitada informed me on men from his tribe who said: When we were called to Islam with Allah Mercy and we were invited to become Muslims, when we used to hear from the Jewish men , and we were in Shirk and people of dualism, the people of the Book had knowledge which we dont have , and there was friction between us and them. When we did something which they disliked, they used to say to us: The time is near when a Prophet will come forward in this moment in time we will kill you all with his help, and we used to hear this from them very often.

فلما بعث الله رسوله صلى الله عليه وسلم أجبناه ، حين دعانا إلى الله تعالى ، وعرفنا ما كانوا يتوعدوننا به ، فبادرناهم إليه ، فأما ولما جاءهم كتاب من عند الله مصدق لما معهم ، وكانوا من قبل يستفتحون علي به ، وكفروا به ، ففينا وفيهم نزل هؤلاء الآيات من البقرة : (الذين كفروا ، فلما جاءهم ما عرفوا كفروا به ، فلعنة الله على الكافرين .

ربنا افتح بيننا وبين قومنا بالحق قال ابن هشام : يستفتحون : يستنصرون ، ويستفتحون أيضا : يتحاكمون ، وفي كتاب الله تعالى : (وأنت خير الفاتحين .

When Allah sent His messenger (SAW) we answered, and he called us to Allah , and we knew what(the Jews) they were promising us with, and we questioned the Jews on it, and we believed in him and they disbelieved (Kaffaru)in him, and between us and them some of the ayat (Verses) of Al Baqarah were revealed:

89. And when there cometh unto them a Scripture from Allah, confirming that in their possession though before that

they were asking for a signal triumph over those who disbelieved and when there cometh unto them that which they know (to be the Truth) they disbelieve therein. The curse of Allah is on disbelievers. Surah Al Baqarah

سلمة يذكر حديث اليهودي الذي أنذر بالرسول صلى الله عليه وسلم ▲

قال ابن إسحاق : وحدثني صالح بن إبراهيم بن عبدالرحمن بن عوف عن محمود بن لبيد أخي بني عبدالأشهل عن سلمة بن سلامة بن وقش ، وكان سلمة من أصحاب بدر ، قال : كان لنا جار من يهود في بني عبدالأشهل ، قال : فخرج علينا يوما من بيته حتى وقف على بني عبدالأشهل - قال سلمة : وأنا يومئذ من أحدث من فيه سنا ، علي بردة لي ، مضطجع فيها بفناء أهلي - فذكر القيامة والبعث والحساب والميزان والجنة والنار ؛ قال : فقال ذلك لقوم أهل شرك أصحاب أوثان ، لا يرون أن بعثا كائن بعد الموت ؛ فقالوا له : ويحك يا فلان أوترى هذا كائنا ، أن الناس يبعثون بعد موتهم إلى دار فيها جنة ونار يجزون فيها بأعمالهم

؟ قال : نعم ، والذي يحلف به ، ولودّ أن له بحظه من تلك النار أعظم تنور في الدار ، يحمونه ثم يدخلونه إياه فيطينونه عليه ، بأن ينجو من تلك النار غدا ؛ فقالوا له : ويحك يا فلان ! فما آية ذلك ؟ قال : نبي مبعوث من نحو هذه البلاد ، وأشار بيده إلى مكة واليمن ؛ فقالوا : ومتى تراه ؟ قال : فنظر إلي وأنا من أحدثهم سنا ، فقال : إن يستنفذ هذا الغلام عمره يدركه .

قال سلمة : فوالله ما ذهب الليل والنهار حتى بعث الله محمدا رسوله صلى الله عليه وسلم ، وهو حي بين أظهرنا ، فأما به ، وكفر به بغيا وحسدا ، قال : فقلنا له : ويحك يا فلان ألسنت الذي قلت لنا فيه ما قلت ؟ قال : بلى ، ولكن ليس به .

One of our neighbours was a Jew and he came out of his house one day and stood at Bani Abdul Ashal Salma said: And I was young at the time, he was cool on me, and he was desirous for the destruction of my people-and he discussed the day of judgement , the resurrection , the judgement ,the balance ,Paradise and Hell fire and he said this to a people who were in Polytheism and dualism, who do not see that there is resurrection after death and they said to him: Oh you so and so do you see this to be the case, that people are resurrected after their death to a realm where there is Heaven and Hell where they are judged according to their deeds? He said Yes and that by which he swears and would it have been that if he had a portion of this Fire that it would be a mighty furnace in the home which would warm them so that they enter it and they cover it so that they might be saved from this Fire tomorrow. And they said to him: Oh you so and so ! And what is the meaning of it? He said: A Prophet coming forth from this land and he pointed with his hand in the direction of Mecca and Yemen and they said to him: when do you see him coming? He looked at me and I was the youngest of them and he said when this young man reaches the age of maturity.

ابن الهيبان اليهودي يتسبب في إسلام ثعلبة وأسيد ابني سعية ، وأسد بن عبيد ▲

قال ابن إسحاق : وحدثني عاصم بن عمر بن قتادة عن شيخ من بني قريظة قال : قال لي : هل تدري عم كان إسلام ثعلبة بن سعية وأسيد بن سعية وأسد بن عبيد ، نفر من بني هذل ، إخوة من بني قريظة ، كانوا معهم في جاهليتهم ثم كانوا سادتهم في الإسلام . قال : قلت : لا والله ، قال : فإن رجلا من يهود من أهل الشام ، يقال له : ابن الهيبان ، قدم علينا قبيل الإسلام بسنين ، فحل بين أظهرنا ، لا والله ما رأينا رجلا قط لا يصلي الخمس أفضل منه ، فأقام عندنا فكنا إذا قحط عنا المطر قلنا له : اخرج يا ابن الهيبان فاستسق لنا ؛ فيقول : لا والله حتى تقدموا بين يدي مخرجكم صدقة ؛ فنقول له : كم ؟ فيقول : صاعا من تمر ، أو مدين من شعير . قال : فنخرجها ثم يخرج بنا إلى ظاهر حرتنا فيستسقي الله لنا . فوالله ما يبرح مجلسه حتى يمر السحاب ونسقى ، قد فعل ذلك غير مرة ولا مرتين ولا ثلاث .

قال : ثم حضرته الوفاة عندنا . فلما عرف أنه ميت ، قال : يا معشر يهود ، ما ترونه أخرجني من أرض الخمر والخمير إلى أرض البؤس والجوع ؟ قال : قلنا : إنك أعلم ؛ قال : فإني إنما قدمت هذه البلدة أتوكف خروج نبي قد أظل زمانه ؛ وهذه البلدة مهاجرة ، فكنت أرجو أن يبعث فأتبعه ، وقد أظلم زمانه ، فلا تسبقن إليه يا معشر يهود ، فإنه يبعث بسفك الدماء ، وسبي الذراري والنساء ممن خالفه ، فلا يمنعنكم ذلك منه .

فلما بُعث رسول الله صلى الله عليه وسلم وحاصر بني قريظة ، قال هؤلاء الفتية ، وكانوا شبابا أحداثا : يا بني قريظة ، والله إنه للنبي الذي كان عهد إليكم فيه ابن الهيبان ؛ قالوا : ليس به ؛ قالوا : بلى والله ، إنه لهو بصفته ، فنزلوا وأسلموا ، وأحرزوا دماءهم وأموالهم وأهلهم .

Hasam bin Umar bin Qutada informed me from one of the Elders of Beni Quraitha : he said to me: Do you know how Thalaba bin Sa'aya and Aseed bin Sa'aya and Asad bin Ubaid embraced Islam ? one of the people of Beni Hadal and his brother from Beni Quraitha were with them in the days of Jahiliya (Ignorance) and some of their leaders were in Islam

(they followed the original religion of Moses AS). I said No by Allah. He said: A Jew from Syria who was called Ibn El Hayban who came to us before Islam arrived by some years and he lived among us , Oh by Allah we did not see a better person praying the Five Prayers better then him and when the rain became very scarce we said to him: Come out El Hayban and intercede on our behalf. He said: No by Allah until you put between my hands what you produce truthfully. And we said how much ? . And he said: A parcel of dates or a bushel of Rye. And we gave it to him and he went out to intercede to Allah on our behalf. By Allah he shas not sat down yet before the clouds are upon us and the rain comes down. This happened more then once, not two times nor thrice.

And he was near to death when he was present among us and when he realized that death was near he said: Oh congregation of the Jews, what do you see as the reason for me to come from the land of wine and plenty (Syria) to the land of suffering and hunger? We said you are more knowing then we. He said: when I came to this land I was expecting the emergence of a Prophet whose time has come and this land is where he will appear from, and I desired that he is arisen so that I will follow him and his time is upon you and if you do not go forward towards him oh congregation of the Jews, for he will come to shed blood, and devour the offspring and the woman of those who disagree with him, and do not forbid yourselves from him.

When Rasull 'Allah (SAW) was sent and he surrendered Beni Quraitha, those people said who were young then: Oh Beni Quraitha , by Allah this is the Prophet whom El Hayban promised you. They said no it is not he. They said: By Allah it is him for he fits the dscription, and they came down and embraced Islam and they saved their blood , wealth and families.

The Enmity of the Jews to the Prophet Mohammed (SAW):

Ibn Ishaq said:

The Jewish Rabbis created enmity towards the Prophet (SAW) of ALLAH and became his bitter enemies.

- **عداوة اليهود**
- **قبائلهم واسماؤهم** ▲
- قال ابن إسحاق : ونصبت عند ذلك أحبار يهود لرسول الله صلى الله عليه وسلم العداوة ، بغيا وحسدا وضغنا ، لما خص الله تعالى به العرب من أخذه رسوله منهم ، وانضاف إليهم رجال من الأوس والخزرج ، ممن كان عسى على جاهليته ، فكانوا أهل نفاق على دين آبائهم من الشرك والتكذيب بالبعث ، إلا أن الإسلام قهرهم بظهوره واجتماع قومهم عليه ، فظهروا بالإسلام ، واتخذوه جنة من القتل ، وناقضوا في السر ، وكان هواهم مع يهود ، لتكذيبهم النبي صلى الله عليه وسلم وجودهم الإسلام .
- وكانت أحبار يهود هم الذين يسألون رسول الله صلى الله عليه وسلم ويتعنّتونه ، ويأتونه باللّبس ، ليلبسوا الحق بالباطل ، فكان القرآن ينزل فيهم فيما يسألون عنه ، إلا قليلا من المسائل في الحلال والحرام كان المسلمون يسألون عنها .

IBN ISHAQ said: The Jewish Rabbis became bitter enimeies of the Prophet of ALLAH (SAW) unjustly with Jealousy and malice. When ALLAH Tallalah choose the Arabs to have a Messenger from them, and when the men of Aws and Khazraj were attached to them, who were still in their Ignorance (Jahaliya) and they were the people of hierocracy following the religion of their fathers of polytheism , idolatry and the disbelief in resurrection, and the emergence of Islam made them bitter and their people united against Islam. They took Islam as a screen for killing, and they secretly plotted , and their allegiance was with the Jews, for their false

claims and lies against the Prophet (SAW) and their attack on Islam. And the Jewish Rabbis were the ones who were putting the questions to the Messenger of ALLAH (SAW), to test him and lay a trap for him , and they try and bring despondency on him, and cover Truth with falsehood, and the Quranic revelations came down to answer their questions, however most of the questions were not of what is lawful and prohibited yet it was the Muslims who were asking these questions.

• الأعداء من بني النضير ▲

- منهم : حيي بن أخطب ، وأخواه أبو ياسر بن أخطب ، وجُدَيَّ بن أخطب ، وسَلَام بن مشكم ، وكنانة بن الربيع بن أبي الحقيق ، وسَلَام بن أبي الحقيق ، وأبو رافع الأعور ، - وهو الذي قتله أصحاب رسول الله صلى الله عليه وسلم بخيبر - والربيع بن الربيع بن أبي الحقيق ، وعمر بن جَعَّاش ، وكعب بن الأشرف ، وهو من طيء ، ثم أحد بني نبهان ، وأمه من بني النضير ، والحجاج بن عمرو ، حليف كعب بن الأشرف ، وكردم بن قيس ، حليف كعب بن الأشرف ، فهؤلاء من بني النضير .

• من بني ثعلبة ▲

- ومن بني ثعلبة بن الفُطَيْوْن : عبدالله بن صُوريا الأعور ، ولم يكن بالحجاز في زمانه أحد أعلم بالتوراة منه ؛ وابن صلوبا ، ومخيريق ، وكان حبرهم ، أسلم .

• من بني قينقاع ▲

- ومن بني قينقاع : زيد بن اللُصيت - ويقال : ابن اللُصيت - فيما قال ابن هشام - وسعد بن حنيف ، ومحمود بن سيحان ، وعُزَيْر بن أبي عزيز ، وعبدالله بن صيف .
- قال ابن هشام : ويقال : ابن صيف .
- قال ابن إسحاق : وسويد بن الحارث ، ورفاعة بن قيس ، وفنحاص ، وأشيع ، ونعمان بن أضا ، وبحري بن عمرو ، وشأس بن عدي ، وشأس بن قيس ، وزيد بن الحارث ، ونعمان بن عمرو ، وسُكَيْن بن أبي سكين ، وعدي بن زيد ، ونعمان بن أبي أوفى ، أبو أنس ، ومحمود بن دحية ، ومالك بن صيف .
- قال ابن هشام : ويقال : ابن صيف .

- قال ابن إسحاق : وكعب بن راشد ، وعازر ، ورافع بن أبي رافع ، وخالد وأزار بن أبي أزار .

- قال ابن هشام : ويقال : أزر بن أزر .

- قال ابن إسحاق : ورافع بن حارثة ، ورافع بن حريملة ، ورافع بن خارجة ، ومالك بن عوف ، ورفاعة بن زيد بن التابوت ، وعبدالله بن سلام بن الحارث ، وكان حَبْرَهُمْ وأعلمهم ، وكان اسمه الحصين ، فلما أسلم سماه رسول الله صلى الله عليه وسلم عبدالله . فهؤلاء من بني قينقاع .

• من بني قريظة ▲

- ومن بني قريظة : الزبير بن باطا بن وهب ، وعزَّال بن شمويل ، وكعب بن أسد ، وهو صاحب عقد بني قريظة الذي نُقِضَ عام الأحزاب ، وشمويل بن زيد ، وجبل بن عمرو بن سكين ، والنحام بن زيد ، وقردم بن كعب ، ووهب بن زيد ، ونافع بن أبي نافع ، وأبو نافع ، وعدي بن زيد ، والحارث بن عوف ، وكُردَم بن زيد ، وأسامة بن حبيب ، ورافع بن ريملة ، وجبل بن أبي قشير ، ووهب بن يهوذا ، فهؤلاء من بني قريظة .

• من بني زريق ▲

- ومن يهود بني زريق : لبيد بن أعصم ، وهو الذي أخذ رسول الله صلى الله عليه وسلم عن نسائه .

• من بني حارثة ▲

- ومن يهود بني حارثة : كنانة بن صُوريا .

• من بني عمرو ▲

- ومن يهود بني عمرو بن عوف : قردم بن عمرو .

• من بني النجار ▲

- ومن يهود بني النجار : سلسلة بن برهام .

- فهؤلاء أحرار اليهود ، أهل الشرور والعداوة لرسول الله صلى الله عليه وسلم وأصحابه ، وأصحاب المسألة ، والنصب .
- لأمر الإسلام الشرور ليطفئوه ، إلا ما كان من عبدالله بن سلام ، ومخيريق .

• إسلام عبدالله بن سلام ▲

• كيف أسلم ▲

- قال ابن إسحاق : وكان من حديث عبدالله بن سلام ، كما حدثني بعض أهله عنه وعن إسلامه حين أسلم ، وكان حبرا عالما ، قال : لما سمعت برسول الله صلى الله عليه وسلم عرفت صفته واسمه وزمانه الذي كنا نتوكل له ، فكنت مسرا لذلك ،

- صامتا عليه ، حتى قدم رسول الله صلى الله عليه وسلم المدينة ، فلما نزل بقاء ، في بني عمرو بن عوف ، أقبل رجل حتى أخبر بقومه ، وأنا في رأس نخلة لي أعمل فيها ، وعمتي خالدة بنت الحارث تحتي جالسة ، فلما سمعت الخبر بقدم رسول الله صلى الله عليه وسلم كبرت ؛ فقالت لي عمتي ، حين سمعت تكبيري : خبيك الله ، والله لو كنت سمعت بموسى بن عمران قادم ما زدت ، قال : فقلت لها : أي عمّة ، هو والله أخو موسى بن عمران ، وعلى دينه ، بعث بما بعث به .
- قال : فقالت : أي ابن أخي ، أهو النبي الذي كنا نخبر أنه يبعث مع نفس الساعة ؟ قال : فقلت لها : نعم . قال : فقالت : فذاك إذا .
- قال : ثم خرجت إلى رسول الله صلى الله عليه وسلم ، فأسلمت ، ثم رجعت إلى أهل بيتي ، فأمرتهم فأسلموا .

How Abdullah bin Salam became a Muslim:

Ibn Ishaq said: It was the words of Abdullah bin Salam as was told to me by his family relating to him and how he became a Muslim, and he was a highly learned Rabbi . He said: When I heard of the Messenger of ALLAH (SAW) , I knew of his description and identity , his name and his time which we were waiting for, for I knew of this secret which I kept quietly until the Messenger of Allah (SAW) arrived in Medina, and when he came to Baqba'a with Beni Umaru bin Auf, a man came and brought the news of his arrival, and I was on top of a Palm tree working on it, and my aunt Khalida bint El Harith sitting underneath me, and when I heard the news of the arrival of the Messenger of Allah (SAW) I shouted ALLAH Akbar, my aunt said to me after she heard my Takbir she said: By Allah, if you heard Moses bin Umran coming you would not have increased your Takbir, and he said: I said to her: By Allah he is the Brother of Moses bin Umran, following his religion sent with the same message that Moses was sent with. He said that she replied: Yes the son of my brother, is he the Messenger that we were told would come at the same Hour? He said: I said to her Yes. He said: She said and so it is. He said: I went to the Messenger of Allah (SAW) and became a Muslim and returned to my family and ordered them and they became Muslims.

• **تكذيب قومه له**

- قال : وكنتم إسلامي من يهود ، ثم جئت رسول الله صلى الله عليه وسلم ، فقلت له : يا رسول الله ، إن يهود قوم بهت ، وإنني أحب أن تدخلني في بعض بيوتك ، وتغيبيني عنهم ، ثم تسألهم عني ، حتى يخبروك كيف أنا فيهم ، قبل أن يعلموا بإسلامي ، فإنهم إن علموا به بهتوني وعابوني .
- قال : فأدخلني رسول الله صلى الله عليه وسلم في بعض بيوته ، ودخلوا عليه ، فكلموه وساءلوه ، ثم قال لهم : أي رجل الحصين بن سلام فيكم ؟ قالوا : سيدنا وابن سيدنا ، وحبرنا وعالمنا . قال : فلما فرغوا من قولهم خرجت عليهم ، فقلت لهم : يا معشر يهود ، اتقوا الله واقبلوا ما جاءكم به ، فوالله إنكم لتعلمون إنه لرسول الله ، تجدونه مكتوبا عندكم في التوراة باسمه وصفته ، فإنني أشهد أنه رسول الله صلى الله عليه وسلم ، وأومن به وأصدقّه وأعرفه ، فقالوا : كذبت ثم وقعوا بي .
- قال : فقلت لرسول الله صلى الله عليه وسلم : ألم أخبرك يا رسول الله أنهم قوم بهت ، أهل غدر وكذب .
- وفجور ! قال : فأظهرت إسلامي وإسلام أهل بيتي ، وأسلمت عمتي خالدة بنت الحارث ، فحسن إسلامها .

He said: I kept secret my Islam from the Jews, and I came to the Messenger of Allah (SAW) and I said to him: Messenger of Allah the Jews are a nation who are slanderous , and I would like you to hide me in one of your houses, and to hide me from them and to ask them about me so they well inform me of my standing with them before they know of my becoming a Muslim and if they knew they will slander me and make mockery of me. The Jews entered upon the Prophet and talked to him and asked him questions then he said to them: What is your opinion of Alhassaen bin Salam ? The Jews said: Our Master and the son of our Master, our Rabbi and our most learned . He said: when they finished with their talk I emerged on to them and said to them: O Congregation of Jews, fear ALLAH and accept that which he (the Prophet SAW) brought to you, and by ALLAH you know with certainty that he is the Messenger of ALLAH , you find written with you in the Torah in his name and dscription, and I witness that he is the Messenger of ALLAH (SAW) and I believe in him and believe in his truthfull message and know him , and they said: You liar and they fell on me (or attacked me). He said: And I said to the Messenger of ALLAH SAW, did I not inform you oh Messenger of ALLAH they are a corrupt nation, the people of treachery and deceit and deviation. He said: and I openly declared my Islam and the Islam of my household and my aunt Khalida bint El Harith became a Muslima, a wonderfull Muslima.

• من حديث مخيريق ▲

- قال ابن إسحاق : وكان من حديث مخيريق ، وكان حبرا عالما ، وكان رجلا غنيا كثير الأموال من النخل ، وكان يعرف رسول الله صلى الله عليه وسلم بصفته ، وما يجد في علمه ، وغلب عليه إلف دينه ، فلم يزل على ذلك ، حتى إذا كان يوم أحد ، وكان يوم أحد يوم السبت ، قال : يا معشر يهود ، والله إنكم لتعلمون أن نصر محمد عليكم لحق . قالوا : إن اليوم يوم السبت ؛ قال : لا سبت لكم .
- ثم أخذ سلاحه فخرج حتى أتى رسول الله صلى الله عليه وسلم بأحد ، وعهد إليه من وراءه من قومه : إن قتلت هذا اليوم ، فأموالي لمحمد صلى الله عليه وسلم يصنع فيها ما أراه الله . فلما اقتتل الناس قاتل حتى قتل .
- فكان رسول الله صلى الله عليه وسلم - فيما بلغني - يقول : مخيريق خير يهود . وقبض رسول الله صلى الله عليه وسلم أمواله ، فعمامة صدقات رسول الله صلى الله عليه وسلم بالمدينة منها .

The Story of Muqhairuq the learned Rabbi:

Muqhairuq was a learned Rabbi and very wealthy in cash reserves and palm plantations, and he knew from the knowledge of his learning the Messenger of Allah (SAW) in his identity and description and a thousand of his religion passed him but he was convinced of the identity of the Messenger of Allah (SAW) , and when the day of Battle of Ahud arrived, and it was on a Saturday he said: Oh Congregation of the Jews , by Allah you have knowledge that fighting in Mohammed's cause in Ahud is just upon you . The Jews replied: Today is a Saturday (meaning that it is the Sabbath and they can not fight on the Sabbath according to their custom). He replied: There is no Saturday for you (regarding this issue. He is a very learned Rabbi and what he meant was that the duty of supporting the Prophet (SAW) in his battle of Ahud against the Paganist Quraish was higher then the duty of observing the Sabbath).

Muqhairuq took his arms until he arrived at the Messenger of Allah (SAW) on the battlefield of Ahud And he swore allegiance to him with his people behind and he said: If I am killed today then my wealth is left to Mohammed (SAW) he may do with it as Allah Commands and when the people started fighting, he fought until he was killed (That means he was a Shahid in Ahud).

The Messenger of Allah (SAW) was saying – as I was informed-Muqhairuq was the best of the Jews and the Messenger of Allah (SAW) received his wealth and the Messenger of Allah (SAW) distributed it as Alms to the people of Medina.

• حديث صفية بنت حيي ▲

- قال ابن إسحاق : وحدثني عبدالله بن أبي بكر بن محمد بن عمرو بن حزم قال : حدثت عن صفية بنت حيي بن أخطب أنها قالت : كنت أحب ولد أبي إليه ، وإلى عمي أبي ياسر ، لم ألقهما قط مع ولد لهما إلا أخذاني دونه . قالت : فلما قدم رسول الله صلى الله عليه وسلم المدينة ، ونزل قباء ، في بني عمرو بن عوف ، غدا عليه أبي ، حيي بن أخطب ، وعمي أبو ياسر بن أخطب ، مغلسين . قالت : فلم يرجعا حتى كانا مع غروب الشمس .
- قالت : فأتيا كالأين كسلانين ساقطين يمشيان الهوينى . قالت : فهششت إليهما كما كنت أصنع ، فوالله ما التفت إلي واحد منهما ، مع ما بهما من الغم . قالت : وسمعت عمي أبا ياسر ، وهو يقول لأبي حيي بن أخطب : أهو هو ؟ قال : نعم والله ؛ قال : أتعرفه وتنبته ؟ قال : نعم ؛ قال : فما في نفسك منه ؟ قال : عداوته والله ما بقيت .

I was told of Saffia bint Ha'ay bin Aghtab and she said: I was in love with the son of Abu Allia the family of my uncle Abu Yassir and this boy took someone else apart from me. She said: When the Messenger of Allah (SAW) arrived in Medina and settled in Kab'a with Beni Umuru bin Auf, my father Ha'ay ibn Aghtab and my uncle Ubu Yassir ibn Aghtab went to see him early in the morning xx; She said and they did not return until after sun set. She said: they came back dejected, with laziness almost as if they were falling walking slowly (at a leisurely pace).

She said: I went forward to them with eagerness as is my custom, and by Allah none of them even lifted their eyes towards me since they were down with grief. She said: and I heard my uncle Abu Yassir saying to my father Ha'ay ibn Aghtab: Is he the One? He said(the father): By Allah Yes. He said(her uncle) : Do you know him and can you be certain of him. He said(Her father): Yes. The uncle said: And what do you wish of him?. The father said: His Enemy by Allah as long as I am here.

THE JEWISH TRIBES OF MEDINA

Ibn Ishaq lists the following Jewish tribes of Medina(Yathrib) who were bitter enemies of the Prophet(SAW) and Islam.

الأعداء من بني النضير	Beni Nadir
من بني ثعلبة	Beni Thal' aba
من بني قينقاع	Beni Qaynuqa
من بني قريظة	Beni Quraytha (also known as Beni Qurayza).
من بني زريق	Beni Zurayq
من بني حارثة	Beni Haritha
من بني عمرو	Beni Umaru
من بني النجار	Beni Najjar

The list is not exhaustive , infact there were more then fifteen Jewish tribes in Arabia, however the main tribes around Medina which was originally known as Yathrib are listed above by Ibn Ishaq.

The tribes of Beni Nadir and Beni Qurayza were Kohinan, which means that they were the main Jewish Priests and Rabbis of Yathrib. They are of the Priestly cast . All these Jewish tribes were engaged in either agriculture (date plantations), jewelry making, craftsman in armaments from swords to siege weapons and of course money lending.

Theses Jewish tribes were extremely wealthy and powerfull, controlling all the trades and markets around Yathrib (Medina). One of Medina' s main markets is the market of Quynaqah which is named after the Jewish tribe of Quynaqah. They excelled in the making of arms and siege weaponary, and the arab tribes bought all their weapons from the Jewish tribes. They lived in fortifications which were heavily armed and guarded, the main fortifications were around Khaybar where they built over 6 fortifications. The fort of Khaybar alone had 10,000 combatants and an armament store complete with every single type of weapon including siege weapons.

When the Messenger of Allah (SAW) arrived in Medina during the first year of Hijra (622 CE), he created a plan for the peaceful co-existence of the Muslims in Medina , the Jewish tribes and the Christians. This was known as the Medina Charter.

THE MEDINA CHARTER

The Prophet (SAW) personally drafted the Medina Charter which was a Peace agreement between the Muslims, Christians, Jewish Tribes who lived in Yathrib (the original name of Medina). The Charter was drawn up in 622 , that is in the first year of Hijra. The Charter was to bring all the different groups with the Muslims in a Peace treaty and in effect the formation of a State, the first Muslim State of Medina. All were covered by the Charter including their full rights to religious freedom and association as well as their economic rights. In particular the Jewish Tribes were given full prominence in the Charter. I have given the full text of the Charter in the Appendix to this document.

For example Point 17 of the Charter says:

No Jew will be wronged for being a Jew.

And point 18 says:

The enemies of the Jews who follow us will not be helped.

Point 29

The Jews will contribute towards the war when fighting alongside the Believers.

Points 30 and 31

- **The Jews of Bani Awf will be treated as one community with the Believers. The Jews have their religion. This will also apply to their freedmen. The exception will be those who act unjustly and sinfully. By so doing they wrong themselves and their families.**
- **The same applies to Jews of Bani Al-Najjar, Bani Al Harith, Bani Saeeda, Bani Jusham, Bani Al Aws, Thaalba, and the Jaffna, (a clan of the Bani Thaalba) and the Bani Al Shutayba.**

Point 34

Those in alliance with the Jews will be given the same treatment as the Jews.

Point 37

The Jews must bear their own expenses (in War) and the Muslims bear their expenses.

Point 43

The Jews must pay (for war) with the Muslims.

Point 44

- **Yathrib will be Sanctuary for the people of this Pact.**

Point 52

The Jews of al-Aws, including their freedmen, have the same standing, as other parties to the Pact, as long as they are loyal to the Pact. Loyalty is a protection against treachery.

The Medina Charter demonstrates very clearly the generosity and kindness given out to the Jews by the Prophet (SAW) and their protection and even handed treatment equivalent in every way to the Muslim Community of Medina.

But What did we get from the Jews in return? Did we receive kindness for kindness?

When the two Arabian tribes of Aws and Khazraj went to war against each other in the Battle of Bu'ath in 617, the three Jewish tribes split on different sides of the war. The Banu Nadir, led by Ka'b ibn al-Ashraf and Huyayy ibn Akhtab, and the Banu Qurayza fought with the Banu Aws, while the Banu Qaynuqa were allied with the Banu Khazraj. The latter were defeated after a long and arduous battle

Beni Qaynuqa 10th month of the 2nd year of Hijrah

The first Jewish tribe to break the Medina Charter was the tribe OF QUYNAQAH. In the 9th month of the second year of Hijrah , the Muslim Army won a great victory against Quraish at Badr. Soon after that (infact within 2-3 weeks) the Jews were enraged and embittered at the Victory of Badr. One of the Jewish Jewelers of Quynaqah in the Quynaqah market indecently assaulted a Muslim Woman. A Muslim came to her defense and killed the Jewish Jeweler, and in turn the Muslim man was killed. The situation escalated into mayhem and enmity was set towards the Quynaqah tribe. They were finally expelled from Medina in order to re-establish the Peace of the Medina Charter. The Beni Quynaqah left the colonies of the Jewish tribes in Wadi al-kura and emigrated northwards towards Syria. The Medina Charter Peace treaty remained intact.

The Expulsion of Beni Nadir in the 3rd Month of 4th Year of Hijra:

After the Battle of Badr, one of the Banu Nadir's chiefs Ka'b ibn al-Ashraf, went to the Quraish in order to lament the loss at Badr and to incite them to take up arms to regain lost honor, noting the statement of Prophet Muhammad(SAW): "*He (Ka'b) has openly assumed enmity to us and speaks evil of us and he has gone over to the polytheists (who were at war with Muslims) and has made them gather against us for fighting*". This was in contravention of the Constitution of Medina, of which the tribe led by Ka'b ibn al-Ashraf was a signatory, which prohibited them from "extending any support" to the tribes of Mecca, namely Banu Quraish. Some sources suggest that during his visit to Mecca, Ka'b concluded a treaty with Abu Sufyan, stipulating cooperation between the Quraysh and Jews against Muhammad.

Source:Wikipedia

Ka'b ibn al-Ashraf was eventually assassinated for plotting against Islam. The Tribe of Nadir were eventually expelled from Medina after the Victory of Uhud to the Muslim Army. The Tribe of Nadir were expelled for siding with and financing Quraish against the Muslims.

However the Medina Charter was still kept intact even though two of the major Jewish tribes, Qaynuqah and Nadir have broken the Charter. **The Beni Nadir left Medina on 600 Camels to the music of pipes and tambourines.** "Their women were decked out in litters wearing silk, brocade, velvet, and fine red and green silk. People lined up to gape at them." Al Waqidi. **Most of the Bani Nadir migrated to the Fort of Khayber.**

Beni Qurayzah 11th Month of 5th Year after Hijra

During the Battle of the Trenches (Khandaq) , in 627, the Meccans, accompanied by tribal allies as well as the Banu Nadir- who had been very active in supporting the Meccans - marched against Medina - the Muslim stronghold - and laid siege to it

The Qurayza appear as a tribe of considerable military importance: they possessed large numbers of weaponry, as upon their surrender 1,500 [swords](#), 2,000 lances, 300 suits of armor, and 500 shields were later seized by the Muslims. Kister notes that these quantities are "disproportionate relative to the number of fighting men" and conjectures that the "Qurayza used to sell (or lend) some of the weapons kept in their storehouses". He also

mentions that the Qurayza were addressed as *Ahlu al-halqa* ("people of the weapons") by the Quraysh and notes that these weapons "strengthened their position and prestige in the tribal society" Source: Wikipedia

Ibn Ishaq writes that during the siege, the Qurayza re-admitted [Huyayy ibn Akhtab](#), the chief of the Banu Nadir whom Prophet Muhammad(SAW) had exiled and who had instigated the alliance of his tribe with the besieging Quraysh and Ghatafan tribes. According to Ibn Ishaq, Akhtab persuaded the Qurayza chief Ka'b ibn Asad to help the Meccans conquer Medina. Ka'b was, according to Al-Waqidi's account, initially reluctant to break the contract and argued that Muhammad never broke any contract with them or exposed them to any shame, but decided to support the Meccans. [Ibn Kathir](#) and al-Waqidi report that Huyayy tore into pieces the agreement between Ka'b and Prophet Muhammad(SAW).

After the defeat of the Quraish army at Khandaq, the Messenger of Allah (SAW) was instructed by the Angel Gabriel to lay siege on Beni Qurayza. The siege around the fort of Beni Qurayza lasted 25 days. The leader of Beni Qurayza Ka'b ibn Asad gave them three choices:

1. To Become Muslims
2. Kill their own woman and children and then fight
3. Make a surprise attack on the Sabbath

They decided not to accept any of these choices and they decided to surrender upon a choice of an arbitrator of their choice. They choose Sa'd ibn Muadh who was one of the leaders of the Arab tribe of Aws allied to the Jewish tribe of Qurayzah. Sa'd decreed that the men of Qurayzah should be put to death according to the Torah. All the males (approximately 700) were put to death. The woman and children - numbering about 1,000 - were placed under Abdullah ibn Sallam, a former rabbi who had converted to Islam.

Ibn Sa'd gives the following account:

"The Apostle of Allah, may Allah bless him, authorised Sa'd ibn Mu'adh to give a decision about them. He passed an order: He who is subjected to razors (i.e. the male) should be killed, women and children should be enslaved and property should be distributed. Thereupon the Apostle of Allah, may Allah bless him, said: You have decided in confirmation to the judgment of Allah, above the seven heavens. The Apostle of Allah, may Allah bless him, returned on Thursday 7 Dhu al- Hijjah. Then he commanded them to be brought into al-Madinah where ditches were dug in the market. The Apostle of Allah, may Allah bless him, sat with his Companions and they were brought in small groups. Their heads were struck off."

Ibn Ishaq describes the killing of the Banu Qurayza men as follows:

“ Then they surrendered, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy b. Akhtab and Ka`b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka`b what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This went on until the apostle made an end of them. Huyayy was brought out wearing a flowered robe in which he had made holes about the size of the finger-tips in every part so that it should not be taken from him as spoil, with his hands bound to his neck by a rope. When he saw the apostle he said, 'By God, I do not blame myself for opposing you, but he who forsakes God will be forsaken.' Then he went to the men and said, 'God's command is right. A book and a decree, and massacre have been written against the Sons of Israel.' Then he sat down and his head was struck off.

This is the only known incidence where the prisoners were put to death by the Muslim Army during the Life the Messenger of Allah (SAW). The question is why were men of Beni Qurayza put to death. Beni Qurayza were no ordinary Jewish Tribe but were (also Beni Nadir) Kohinen, that is they were the priestly caste. They above any other tribe in Arabia were responsible for the sedition against the Muslims and for supporting financially, the supply of armaments and morally and otherwise Quraish in quashing the nascent religion of Islam. They wanted to nip Islam in the bud before it took roots and established itself.

There is a precedent for this. In the Torah when Moses (AS) was in mount Sinia receiving the Torah, some of the tribe of Beni Israel created below an image of the Golden Calf. Moses was ordered by Allah to slain 3000 Israelites because of their Kufir. Moses asks the Levites who are the priestly caste among Beni Israel to slaughter 3000 of his tribe:

{32:27} And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. {32:28} **And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.** {32:29} For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. EXODUS – King James Bible

The Battle of Khaybar 1st month of the 7th year of Hijra:

After they were sent into exile in 625 hijra, the Banu Nadir had settled in Khaybar. In 627 hijra, the Nadir chief Huyayy ibn Akhtab together with his son joined the Meccans and Bedouins besieging Medina during the Battle of the Trench. In addition, the Nadir paid Arabian tribes to go to war against the Muslims. Bribing Banu Ghatafan with half their harvest, Banu Nadir secured 2,000 men 300 horsemen from the tribe to attack

Muhammad, and similarly persuaded the Bani Asad. They attempted to get the Banu Sulaym to attack the Muslims, but the tribe gave them only 700 men, since some of its leaders were sympathetic towards Islam; the Bani Amir refused to join them all together, as they had a pact with Muhammad. Once the battle started, Huyayy ibn Akhtab persuaded the Banu Qurayza to go against their covenant with Muhammad and turn against him during the battle. After defeat of the confederates in the battle and Qurayza's subsequent surrender, Huyayy (who was at that time in the Qurayza strongholds of Medina) was killed alongside the men of the Qurayza. After the death of Huyayy, Abu al-Rafi ibn Abi al-Huqayq took charge of the Banu Nadir at Khaybar. Al-Huqayq soon approached neighboring tribes to raise an army against Muhammad. After learning this, the Muslims, aided by an Arab with a Jewish dialect, assassinated him.

Many scholars have considered the above machinations of the Nadir as a reason for the battle. According to Montgomery Watt, their intriguing and use of their wealth to incite tribes against Muhammad left him no choice to attack; Vaglieri concurs that one reason for attack was that the Jews of Khaybar were responsible for the Confederates that attacked Muslims during the Battle of the Trench . Shibli Numani also sees Khaybar's actions during the Battle of the Trench, and draws particular attention to Banu Nadir's leader Huyayy ibn Akhtab, who had gone to the Banu Qurayza during the battle to instigate them to attack Muhammad

Source : Wikipedia

Seven years after the Medina Charter , the remaining Jewish strongholds and fortifications of Khaybar, which were estimated to be between 6 and 12 were invited to Islam. The Messenger of Allah wrote a letter to the Jews of Khaybar inviting them to Islam:

In the Name of Allah the Most Merciful

From the Messenger of Allah (SAW) friend of Moses and his brother, and the believer in the message of Moses: Allah has said to you oh People of the Torah that which you find in your Book:

Mohammed is the Messenger of Allah and those who are with him are very harsh on the Kuffar and merciful towards each other, you see them in prostration seeking blessings of Allah and his acceptance, in their faces are the signs of their prostration, similar to those in the Torah, and in the Ingeel (Christian Bible) as a plant which has sprouted and it became strong and thick and mature on its stem, and the Planter astonishes the Kuffar. The Promise of Allah for the Believers and those who do good works is forgiveness and a great reward. The Right Path is now clearer from the deviant path.

I call upon you in the Name of Allah and that which has been brought down upon you (Torah) and I call upon you on Who has fed those before you who follow the Sabbath the Manna and the Quail and I call upon you by He who dried up the Sea to your forefathers so that they were saved from Pharoah and his works. I ask you to inform me:

Do you find in that which Allah has revealed to you that you believe in Mohammed? If you do not find that in your Book then there is no obligation upon you.

I Invite you to Allah and His Prophet.

The Jews of Khaybar rejected Islam and the final battle took place against the heavily fortified Fort of Khaybar with 10,000 Jewish defendants against a Muslim army of 1,400 men. Single combat took place between Imam Ali (AS) and Al Harith El Khaybari. Imam Ali (AS) slaughtered Al Ahrith who was the hero of the Jews with one strike across his neck. Marhab the brother of Al Hairth came out avenging his brother's blood, and was slain also by Imam Ali(AS) with one stroke upon his head which split his helmet in two. There was then mayhem that followed with the Jewish defenders in utter confusion and they surrendered after the defeat of their two famous warriors Al Harith and Marhab. The Fort of Khaybar was overtaken by the Muslim Army and the Messenger of Allah (SAW) made a final peace treaty with the Jews of Khaybar allowing them to remain in their land and tender their date plantations.

THE CHARGES AGAINST THE JEWS IN THE QURAN

and by the Prophet Mohammed (SAW) and Prophet Jesus(AS)

1. *Concealing the Commandments of God*
2. *Changing the Scriptures.*
3. *Creating a New Tradition, the Commandments of Men, which Jesus calls Tradition of the Elders or the Tradition of Men, known as the “Oral Tradition” and finally put down in writing as the Babylonian Talmud by 499 CE.*
4. *Slaying the Prophets, The Quran and Jesus charges the Jews with the Slaying of the Prophets.*
5. *Killing their Children*

Ibn Ishaq (the first biographer of the Prophet Mohammed(SAW) in the Sira Al Nabaouyia) relating the Question the Jews put to Prophet Mohammed (SAW) :

'O Mohammed! dost thou not claim to be a follower of the religion of Abraham and of his faith, and a believer in the Scripture which we have with us, viz., the Torah, and dost not thou bear testimony that it is the truth from God?

'Yea, verily; but ye have invented new doctrines, and ye deny that which is therein (i.e. in your Scripture) regarding which a COVENANT hath been taken from you; and ye conceal (or withhold) thereof what ye have been commanded to publish to mankind. Wherefore I am clear from the new matters (or doctrines) ye have devised.' Prophet Mohammed (PBU)

They answered:— 'As for us, we hold by that (Scripture) which is in our hands;—we follow the truth and the true direction, and we believe not in thee, and we will not follow thee.' Then the great and glorious Allah revealed in respect of them the Ayah in the Quran,—*Oh ye people of the Book! ye are grounded upon nothing until ye observe the Torah and the Gospel*”

QURAN SURAH 5 AL MAI'IDAH

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٧٦﴾ قُلْ يَاهَلَّ الْكِتَابِ
لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ
وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿٧٧﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغُونَ وَالنَّصَارَى مَنْ

68. Say: O People of the Scripture! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto thee (Muhammad) from thy Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk.

JESUS(AS) CHARGES THEM WITH CONCEALING THE COMMANDMENT OF GOD replacing it by the Tradition of Elders, which he also calls the Tradition of Men which became known as the TALMUD:

7.5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the *Tradition of the Elders*, but eat bread with unwashen hands? {7:6} He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with [their] lips, but their heart is far from me. {7:7} *Howbeit in vain do they worship me, teaching [for] doctrines the*

commandments of men. {7:8} For laying aside the commandment of God, ye hold the tradition of men, [as] the washing of pots and cups: and many other such like things ye do. {7:9} And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. {7:10} For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: {7:11} But ye say, If a man shall say to his father or mother, [It is] Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; [he shall be free.] {7:12} And ye suffer him no more to do ought for his father or his mother; {7:13} Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. Gospel of Mark King James Bible

CONCEALING THAT WHICH HAS BEEN REVEALED and Changing Words from their Context:

QURAN SURAH AL BAQARAH V. 27

يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾ كَيْفَ تَكْفُرُونَ بِاللَّهِ الَّذِينَ

27. Those who break the covenant of Allah after ratifying it and sever that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers

My Translation:

This verse is incorrectly translated, the meaning of Yawasal in Arabic to deliver not to be joined. Therefore the above verse should be rendered as follows:

Those who break the Covenant with Allah after ratifying it , and they withhold that which Allah has ordered them to deliver and they become corrupt and immoral on earth, they are the losers.

QURAN SURAH AL BAQARAH 187

الْأُمُورِ ﴿١٨٦﴾ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ
فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ
مَنْ عِنْدَ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿١٨٨﴾

187. And (remember) when Allah laid a charge on those who had received the Scripture (He said): Ye are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby.

This translation is inaccurate and should read(my translation):

When Allah took (or sealed) a Covenant with those who have received the Book(Torah) to reveal it to mankind and not to Conceal it, they hid it behind their backs and they bought it at a small price ,a terrible price they will pay for what they have gained.

QURAN SURAH 5 AL MA'IDAH Verse 15

يَا أَهْلَ

الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ
الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

15. O people of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. Now hath come unto you light from Allah and a plain Scripture(Quran) .

WRITING THE BOOK WITH THEIR OWN HANDS

QURAN SURAH AL BAQARAH Verse 79

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ
الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ
مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

79. Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby. (Al-Baqarah 2:79)

QURAN SURAH IMRAN Verse 78

يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٨﴾ وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ أَلْسِنَتَهُم بِالْكِتَابِ
لِتَحْسِبُوهُ مِنْ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ
مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

78. And Lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.

The above Verse(78) from Surah Imran may possibly refer to what the Jews call the Oral Tradition. The Jews claim that when Allah revealed the Torah to Moses(AS), that as well as the written Torah, there was an Oral revelation which was not transcribed in writing , and from this Oral Tradition was born the Talmud (or the Tradition of the Elders) which was eventually committed to writing in 600 AD (nearly 1800 years after Moses(AS)). They claim this Oral Tradition or the Talmud was a Divine Oral revelation to Moses. The Quran in the above Verse says no it is not from Allah. Jesus(AS) also tells them that this Tradition of the Elders, the Oral Tradition is not from God and it contradicts the Torah.

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَدْسِيَةً ۖ تُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ۚ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا ۚ مِنْهُمْ فَاعْفُ عَنْهُمْ وَأَصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾ وَمِنَ الَّذِينَ قَالُوا

13. And because

of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loveth the kindly. AL MA'IDAH Verse 13.

SURAH 5 AL MA'IDAH Verse 44

بِالْمُؤْمِنِينَ ﴿٤٤﴾ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۖ تَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاحْشَوْنِي وَلَا تَشْتَرُوا بِإِيتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٤٥﴾ وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ

44. Lo! We did reveal the Torah, wherein is guidance and a light, by which the Prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And barter not My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers.

My Translation:

Verily, We did send down the Tawrah wherein there is guidance and light, by which the Prophets who have submitted to Allah (become Muslims) judge the Jews, the Rabbis and the Scribes who were entrusted with Allah's book and they were witnesses thereto, and do not be afraid of the people but fear Me. And do not trade with my Verses for a little gain. And whosoever not judge by that which Allah has revealed, these are the Kaffiroon*.

*Kaffiroon is a special word in the Quran which has a significant meaning. Its meaning is significantly more than just unbelief. It is total and utter spiritual darkness and total rejection of the Revelations of Allah. The word Kafir is derived from a root word KFR, which means to conceal, to cover and reject that which has been revealed.

Kaf-Fa-Ra = to conceal, to cover, to reject, to disbelieve, to be thankless, unthankful, ungrateful, to disown, deny, faithless, black horse, dark night, tiller/farmer.

[[Perhaps it should be noted that its primary meaning is to cover/conceal (hence farmer), with active/conscious intent. From this, is born: to reject/disbelieve because this is a conscious decision made by a person. Please note one can only reject something after hearing/seeing/experiencing it, not before.]]

<http://www.studyquran.co.uk/PRLonline.htm>

THE HEBREW PROPHET JEREMIAH(circa 626 BC) ACCUSES THE JEWISH SCRIBES OF FALSIFYING THE SCRIPTURES JEREMIAH 8.8 HEBREW BIBLE:

JEREMIAH 8.8 . 8.9 NIV BIBLE

⁸ " 'How can you say, "We are wise,
for we have the law of the LORD,"
*when actually the lying pen of the scribes
has handled it falsely?* NIV BIBLE CURRENT EDITION

⁹ The wise will be put to shame;
they will be dismayed and trapped.
Since they have rejected the word of the LORD,
what kind of wisdom do they have?

<http://www.ibs.org/bible/verse/index.php?q=JEREMIAH+8.8&niv=yes&submit=Lookup>

EXACTLY HOW THE TORAH WAS CHANGED BY THE SCRIBES?

We know now that not only the Torah was written by four independent sources (see the Documentary Hypothesis above), but certain parts of the Original Torah are missing and other parts are added. We know that for example, the story of the Flood of Noah, resembles in exact details to the Babylonian Flood story of Gilgamesh. The scribes during their Babylonian Captivity made the decision possibly that the Flood story in the original Torah was perhaps not as detailed , or there are other reasons why they have chosen the Gilgamesh version of the Flood story.

We also know that the story written about prophet Solomon is totally inaccurate as they claim in the Hebrew Bible that his heart went against God and towards paganism because of the influence of his wives who apparently practiced heathen rituals (1 Kings 11.1-11.13).

101. And when there cometh unto them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not,
102. And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew. QURAN SURAH 2 AL BAQARAH

We know that the name of the God of Israel which was Elohim, suddenly became YHWH, the Tetragram or the unpronounced name. It seems that the scribes inserted this name over 6800 times in the Hebrew Bible to ensure that it was the most predominant name in the Bible referring to the Divine. This occurred sometimes after the death of Solomon when the two Kingdoms of Israel and Judah split up. Therefore it is claimed in the Hebrew Bible that YHWH is the actual god of Israel. Apparently YHWH was the son of Elohim and Elohim decided to give Israel only to his son, YHWH or Yahweh.

We know that the Torah contains extreme details of lists of Genealogy of the tribes of Israel, who married who, how many children they had, the names of their children from generation to generation etc. These details in the Torah could not have been part of the Original Divine revelations of Allah to the Israelites , as they are irrelevant tribal folklore. It is inconceivable that the Torah, the Five Books of Moses, as a Divine Revelation would contain the story of the incest relationship of Judah and Tamarah his daughter in law in Genesis Chapter 38. It is also disgraceful to tell a story in the Book of Genesis which is a lie and as the Prophet Jeremiah says the lying had of the scribes. There is an outrageous story about the Prophet Lot (Lut) being made drunk by his daughters. I can not even detail this story in this document

because it is so outrageous , shameful and an insult to a great Prophet like Lut. It can only be a lie of the scribes. This type of addition to the Torah can only be from the lying hands of the Scribes and is not of Divine Origin.

JEREMIAH 8.8

⁸ " 'How can you say, "We are wise, for we have the law of the LORD,"
*when actually the lying pen of the scribes
has handled it falsely?*

There is a similar outrageous lying story about the Prophet Noah(AS) in Genesis which is supposed to be the first book of the Torah. Noah gets drunk and forgets himself according to the book of Genesis.

This is clearly not the original Torah but somehow changed by the lying hands of the Scribes, to what end we do not know. The above two stories are lies and prefabrications of the Truth and of the original Torah. It is inconceivable that such stories would have been part of the original Torah revealed by the Divine Creator Elohim (Allahum).

Finally it is rather peculiar that in the Torah (the Five Books of Moses) which Moses(AS) is to have transcribed and put down in writing, Moses(AS) describes his own death and burial in the Torah. Finally the Torah gives details of not only the Genealogy from Adam to Moses but also their detailed Lifespan from generation to generation. From this we can deduce that the timescale and time horizon from Adam to the present time is approximately 5500 years. This is inconsistent with Modern Scientific knowledge.

The Quran gives no indication of timescales from Adam to Moses, and there are no inconsistencies between Quranic and Scientific timescales in terms of the ages of the Patriarchs and the time passed between Adam up to Moses. There are certain aspects of the Torah which are still intact, for example the Age of Noah in the Torah and the Quran is exactly the same.

SLAYING OF Sons

From the QURAN

The Quran tells us that the Mushrikin (Pagan Worshipers) killed their sons. It is normally translated in English as killing of their Children(see below two translation versions by Pickthall and Yousif Ali). But actually it is not Children(Atfaal in Arabic) but Aoulaad, which means sons. If we examine Verse 137 below, the Quran says that many of the Pagans were induced into killing their Sons by their partners or their

shaitans(devils). These pagans have associated with Allah other non-existent deities who are nothing but shaitans and jinn. The previous verse (136) says how they apportion some offerings to Allah and some offerings to their partners . Verse 137 describes the slaying of their sons encouraged by those deities which they believe in and follow and associate with Allah. These deities are nothing but devils and demons that they worship and follow who lead them astray from the right path of Islam. As Verse 137 states, and So it is that most of the Mushrikin(Pagans) are lead astray and deluded into sacrificing their sons , and their partners (the deities they believe in) so that they lead them away from their true religion.

136. They assign unto Allah, of the crops and cattle which He created, a portion, and they say: "This is Allah's" in their make believe "and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them reacheth not Allah and that which (they assign) unto Allah goeth to thee (so called) partners. Evil is their ordinance.

يُفْلِحُ الظَّالِمُونَ ﴿١٣٦﴾ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٧﴾

QURAN Surah 6 Al An'am

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائُهُمْ لِيَرُدُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

137. Thus have their (so called) partners (of Allah) made the killing of their children to seem fair unto many of the idolaters, that they may ruin them and make their faith obscure for them. Had Allah willed (it otherwise), they had not done so. So leave them alone with their devices.

-137- Even so, in the eyes of most of the pagans, their partners made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: but leave alone them and their inventions.

Child Sacrifice

We know that child sacrifice was prevalent among the Pagans of Canaan , the Phoenicians and the Assyrians. The Canaanites and the Phoenicians sacrificed their first born son to Molech or Baal passing your child through the Fire of Molech is well known and understood . The eldest child was placed in a brass statue of Molech the pagan deity and burned, while his screams were covered by the high priests playing symbols and drums. This act of pagan sacrifice is supposed to bring material wealth and benefits to the person who sacrifices his son to the fire of Molech. Both these deities were pagan deities. This was a prevalent custom and unfortunately the Israelites did copy these practices. The prophets of the Israelites warned them against such practices.

The Jewish Prophet Jeremiah :

The Jewish Prophet Jeremiah fortells the destruction of Jerusalem because of the wickedness of the Jews in their Pagan practices , the destruction at the hands of the Babylonians and the Captivity of the Jews in Babylon :

Hear ye the word of the Lord, ye kings of Judah, and men of Judah, and the dwellers in Jerusalem, and they that enter in by these gates; thus saith the Lord God of Israel; Behold, I *will* bring evil upon this place, so that the ears of every one that hears it shall tingle. **4 Because they forsook me, and profaned this place, and burnt incense in it to strange gods, which they and their fathers knew not; and the kings of Judah have filled this place with innocent blood, 5 and built high places for Baal, to burn their children in the fire, which things I commanded not, neither did I design them in my heart:**

6 Therefore, behold, the days come, saith the Lord, when this place shall no more be called, The fall and burial-place of the son of Ennom, but, The burial-place of slaughter. 7 And I will destroy the counsel of Juda and the counsel of Jerusalem in this place; and I will cast them down with the sword before their enemies, and by the hands of them that seek their lives: and I will give their dead bodies for food to the birds of the sky and to the wild beasts of the earth. 8 And I will bring this city to

desolation and *make it* a hissing; every one that passes by it shall scowl, and hiss because of all her plague. 9 And they shall eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his neighbour in the blockade, and in the siege wherewith their enemies shall besiege them.

4 For thus saith the Lord, Behold, I *will* give thee up to captivity with all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall see *it*: and I will give thee and all Juda into the hands of the king of Babylon, and they shall carry them captives, and cut them in pieces with swords. 5 And I will give all the strength of this city, and all the labours of it, and all the treasures of the king of Juda, into the hands of his enemies, and they shall bring them to Babylon. 6 And thou and all the dwellers in thine house shall go into captivity: and thou shalt die in Babylon, and there thou and all thy friends shall be buried, to whom thou hast prophesied lies.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ
وَصَّيْنَكُمْ بِهِ ۚ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ

151. Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: that ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury. We provide for you and for them and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath commanded you, in order that ye may discern.

-151- Say: come, I will rehearse what Allah hath (really) prohibited you from: join not anything as equal with him; be good to your parents; kill not your children on a plea of want; we provide sustenance for you and for them; come not nigh to shameful deeds, whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.

Quran Surah 17 Al Israa (Beni Israel)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿١٥١﴾

31. Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin.

The word for poverty in the above verses is IMLAQ which is derived from the Arabic root word MLQ or Malaq. This root verb means to flay someone or to whip, or to strip off the skin or outer covering.

LANE LEXICON Miim-Lam-Qaf = To flay a person

ملق
1. مَلَقَهُ He flayed him with a whip: like
سَلَقَهُ. (TA in art. سلق.)

The root word MLQ or Malaq means to flay someone, that is Flay:

tr.v. **flayed, flay·ing, flays**

1. To strip off the skin or outer covering of.
2. To strip of money or goods; fleece.
3. To whip or lash.
4. To assail with stinging criticism; excoriate.

www.thefreedictionary.com/flay

The word Malaq is normally translated in the English Translation of the Quran as Penury or Hardship.

Surah 5 Al Maidha

مِثْلَ هَذَا الْغُرَابِ فَأَوْارَىٰ سَوَاءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٥١﴾ مِنْ أَجْلِ ذَلِكَ
كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ
جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

32. For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than man slaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had: saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's sovereignty) , but afterwards lo! many of them became prodigals in the earth.

We know of two Kings of Judah who performed Sacrifice of their sons to Molech (Baal). The story of King Ahaz discussed above and MANASSEH (695-641) KING OF JUDAH follows.

{21:1} Manasseh [was] twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And

his mother's name [was] Hephzi-bah. {21:2} And he did [that which was] evil in the sight of the LORD, after the

abominations of the heathen, whom the LORD cast out before the children of Israel. {21:3} For he built up again

the high places which Hezekiah his father had destroyed; **and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. {21:4} And he built altars in the house of the LORD**, of which the LORD said, In Jerusalem will I put my name. {21:5} And he built altars for all the host of heaven in the two courts of the house of the LORD. {21:6} **And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD**, to provoke [him] to anger. 2 KINGS

THE Jews CLAIM in the Book of the ZOHAR – that JESUS (AS) and Prophet MOHAMMED(SAW) were Idolaters and deserve terrible deaths:

THE ZOHAR-Book of Splendor

The Zohar first appeared in [Spain](#) in the 13th century, during the time of the Islamic Moorish empire, and was published by a Jewish writer named [Moses de Leon](#). Moses de Leon claims that the book which he published (Zohar) was based on a much earlier 2nd century work by a Jewish Rabbi. In any case the Zohar , which in Hebrew means the Book of Splendor or the Book of Radiance , is the foundational work in the literature of Jewish mystical thought known as Cabala([Kabbalah](#)) which is Occult Science. The Cabala is the secret science of the Jewish Rabbis which consists of speculations and incantations of names and formulas , the basis of which is Divinization or deification of man, that is making man divine through the ascendance of the Cabala Tree through the different levels and aspects of the Jewish godhead.

THE ASSYRIAN TREE OF LIFE: TRACING THE ORIGINS OF JEWISH MONOTHEISM AND GREEK PHILOSOPHY*

SIMO PARPOLA, University of Helsinki

Journal of Near Eastern Studies, Vol. 52, No. 3 (July 1993) pp 161-208.

In the above paper, the author, Professor Simo Parpola of the University of Helsinki, an expert in Assyriology , reaches the conclusion that the Assyrian Tree of Life is the basis of the Jewish Cabala, with its Pagan roots deeply in Assyriology and Babylonian Paganism.

The Cabala is the basis also of modern witchcraft and freemasonry, and infact its roots are in Babylonian paganism and witchcraft. The Jews during their captivity acquired all the practices of the Babylonians, including magic, witchcraft, incantations , calling on demons and demonology ,astrology and from this was born the Cabala (or Kabbalah), which in essence is Babylonian occult theology. Occult is the belief in a hidden supernatural force that has power to help its caller and empower him/her against others or for the material/spiritual benefit and superiority of himself over others. It is the belief in a dark satanic power which is a negative and destructive power, which leads man astray from Allah.

This is what Lady Queensbourough has to say about the Cabala (Kabbalah) and the Occult:

“Modern Occultism is on the one hand practical Cabala and on the other, Indian Yogism, both of which have always had their adepts more or less openly. The Cabala is Occult Science itself. It is the secret theology of the initiates, theology essentially Satanic. In a word the counter-theology. Our God, the God of the Christians (and Moslems), is the power of evil in the eyes of the Cabalists ; and for them the power of good, the real God, is Lucifer.

" The Cabala teaches magic or the art of intercourse with spirits and supernatural beings. " One cannot be a convinced Cabalist without soon becoming a magician and devoting oneself to the practices of occultism.

" Not that our Cabalists or contemporary magicians practice all the different branches of occultism. Some of these have been abandoned and others are only used by charlatans for the exploitation of superstitious

persons, but a great many, precisely the most criminal and perverse, are observed in the hidden dens of our modern Luciferians. " Lady Queensborough – Occult Theocracy

The Cabala Divinizes man, that is makes Man into a Divine being by ascending the Occult Ladder to self knowledge and immortality. It is the counter theology to Islam and the Monotheistic religions. In Islam we don't believe that man can become Superman or Divine, our belief is that man is created by Allah and must submit to the will of the Creator. The Divinization of Man is occult and satanic belief in the Immortality of man. It is the teaching of Lucifer (Shaitan) . The Jews believe that the Cabala allows them to reach the status of Divine beings , more superior in knowledge to the angels to become the Perfect Man or the Divine Man. The Jews believe that when the Jewish race sneezes, Gold gets a cold, and for example there are various passages in the Talmud, the Jewish Rabbinical most important book, that when the Rabbis have an argument with God, God looses the argument. The Jews consider themselves to be part of the Divine, and the Jewish race is lowest form of the heavenly Cabala in the form of the Sekina. The Jewish race is the Sekina and only when the Sekina is complete and whole does God have complete peace and well being. If the Sekina is restless or incomplete, then God feels that and is affected by the Sekina.

Rabbis Arguing with God:

As Mr. Kaplan notes, the tradition of arguing with God is uniquely Jewish, yet all too often his frame of reference is "man" instead of "Jew," "relationship with God" instead of "Covenant." Argument with God is integrally related to the concept of the Covenant (*Brit*) which God established first with the Patriarchs and later reconfirmed with Israel at Sinai. Since the Covenant is actually a form of contract according to which both Israel and God have obligations to fulfill, there must be some provision and some means of redress should either party breach its terms. Arguing with God—called the "law-court pattern of prayer" by biblical and liturgical scholars—is the Jewish mode of appealing to God the Chief Justice against God the Partner. Since Jewish history has been long and uncommonly tragic, the "law-court" pattern of prayer, and/or the motif of argument with God, is found in every situation in which the Jewish people have experienced suffering and injustice. Commentary Magazine Feb 1981

``Traditionally, it's Jewish people speaking their minds to God, taking him to task for, usually, bad things."

Laytner, a rabbi and community relations director for the Jewish Federation of Greater Seattle, is the author of the recently released book, ``Arguing with God," (Jason Aronson, \$25) which traces the history of the tradition that is ``as ancient as Judaism itself."

According to the Talmud, God was defeated by a Rabbi?

Some time later, Rabbi Nathan met the prophet Elijah and asked him,
"What did the Holy One(God), blessed be He, do when rebuked by Rabbi Joshua?"
Elijah replied, "He laughed with joy, saying, 'My children have defeated
me, my children have defeated me.'"

Judaism. Talmud, Baba Metzia 59ab

The Zohar being the so called Book of Splendour , is what I really call the Book of Slander and deceit. The Zohar is no more holy then the holes in Swiss Cheese. It is full of pathetic hedonistic rubbish, contempt for immorality and holiness, blasphemies against the great Prophets that Allah has sent to mankind, Prophet Jesus (PBU) and Prophet Mohammed (SAW) the Seal of the prophets. It is extraordinary that such a book is written in Moorish Spain, an Islamic state, under the nose and the protection of Islam, that the Jews such write such an holy book full of lies and slanders.

We will look now and expose the slanders of the Zohar against the Prophet of Islam and Jesus (PBU).

Expose of the Zohar- Blashphemies against Prophets Mohammed (SAW) and Jesus (PBU)

The Book of Rev Dr Gastaf Dalman

The Reverent Dr Gustaf Dalman, director of the Institute to Jewish Studies, University of Leipzig, managed to find an original uncensored untouched copy of the Zohar in 1893 and duly translate it. According to Dr Dalman, his copy of the Zohar came from Mose Makuth which was printed in Constantinople in 1663 and he also relied on an older edition of Mantua and Cremona 1560. This was a rare find as the Zohar in its uncensored version is impossible to find and can only be found in the libraries of Rabbis, whereas the public printed version of the Zohar does not have the passages that Professor Dalman found and translated into German from Hebrew. This Zohar which he found is a very secret and highly classified document which only certain Jewish Rabbis have. How he managed to find this Zohar is not known to us, however its contents are shameful to humanity as a whole and is repugnant to the righteousness of religious feelings and right conduct. No person in his right mind which utter such slanders against the holly prophets of Islam and the Christian faith, not even a so called holy book of Splendor. It should be called the book of darkness and not the book of splendor.

We know that the Talmud contains graphic and detailed description of Blashphemies against Jesus(PBU) and his mother Mary and infact the Quran does confirm that the Jews have made slanderous and great charges against Mary (SURAH 4 AL NISAA VERSE 156), and this is discussed in greater detail further in this document on the section dealing with the Blasphemies in the Talmud against Jesus (PBU) and his mother Mary. Since the Talmud was concluded and put into writing at about 500 AD, that is over 100 years before Islam, there is no mention of the Prophet of Allah, Mohammed (SAW) in the Talmud, Alhamdulillah. However the Zohar, which I call the Book of Darkness did not escape the slanderous material against our beloved Prophet of Islam as it was committed to writing much later (13th Century) during the time of the Muslim Moorish State of Spain, it would certainly have contained material of blasphemies nature against our prophet of Islam. There is no reason why would a distinguished Scholar of Hebrew studies from a distinguished University of Leipzig, would lie or make up such a story, as first he is a Christian and not a Muslim, and secondly these stories already exist and are well documented in the Talmud against Jesus(PBU). Further this document of Dr Gustaf Dalman would have been heavily challenged by scholars of his time has it been an unworthy document and a false document. The fact is that there has been no historical repudiation of the Translation of the Zohar by Dr Gustaf Dalman.

The Rev. A.W. Stearn B.D. who was a fellow and a Hebrew and Divinity lecturer of Christi College, Oxford University, translated the German translation of Professor Gustav Dalman. Below is the cover first page of Professor Dalman's translation of the Zohar from Hebrew to German. What then follows is the English Translation of Rev A.W. Stearn of Page 40 of Professor Dalman's translation of the Zohar.

We display below the Front Page of Rev. Dr Gustaf Dalman's Book on the Zohar and the Talmud and Page 19 (ZOHAR III 282a, Ra'ja mehemna) of his Book which contains the offending and blasphemies against Prophet Mohammed (SAW) and Jesus(PBU) and the equivalent translation in English (Page 40).

The Front Page of Rev Dr Gustaf Dalman Book on the Translation of the Zohar and Talmud

JESUS CHRIST IN THE TALMUD,
MIDRASH, ZOHAR,

AND THE

LITURGY OF THE SYNAGOGUE.

TEXTS AND TRANSLATIONS

BY THE

REV. DR GUSTAF DALMAN,

LECTURER OF THE UNIVERSITY OF LEIPZIG;
DIRECTOR OF THE INSTITUTUM JUDAICUM DELITZSCHIANUM,

TOGETHER WITH AN INTRODUCTORY ESSAY BY

HEINRICH LAIBLE,

MASTER IN THE HIGH SCHOOL OF ROTHENBURG ON TAUBER,

TRANSLATED AND EDITED BY THE

REV. A. W. STREANE, B.D.

FELLOW AND DIVINITY AND HEBREW LECTURER, CORPUS CHRISTI COLLEGE,
AND FORMERLY TYRWHITT'S HEBREW SCHOLAR,

CAMBRIDGE:

DEIGHTON, BELL, AND CO.

LONDON AND NEW YORK: GEORGE BELL & SONS.

1893

It is impossible to put into print the Vial and direct Slander written in the Zohar (translated by Dr Dalman), against our beloved Prophet Mohammed (PBU) and the prophet Jesus(AS), as the words so inflammatory, so drastic and derogatory that it is impossible to put these passages into this Text. Our beloved Prophet is accused of heinous slander directed against him and Prophet Jesus (AS) , and I made the decision not to reproduce these words directly. For those of you who are interested in this terrible disclosure and deceit, you can download Professor Gustaf Dalman's Book "Jesus Christ in the Talmud, Midrash and Zohar" and look up the offending page 19 of the highly offensive material in Hebrew and Page 40 the Translation of the offensive material in English. If I put down the text of this offensive passage against our beloved prophet, there will be a worldwide revolution the next day. It is out of respect for the Divine Name of Allah in these pages , and the memory of the Prophet that I decided to make these exclusions.

ZOHAR SAYS ALL MUSLIMS and CHRISTIANS ARE IDOLATORS

This passage indicates that it is Book III of the Zohar , section 282a, and the name of the section is Ra'ja mehemna. It is vitally important to understand exactly what this passage contains as it illuminates us on the minds of the Jew and his terrible view of the Prophets of Islam and Christianity , Prophet Mohammed (SAW) and Prophet Jesus (PUB). I want my readers to know and understand the full facts as it pains me to even discuss this topic and to reveal this terrible passage and its abominations, however in the interest of truth and justice, it is better that it is told and not left untold. I want my readers to understand that when the Zohar surfaced publicly in the 13th Century in Moorish Spain, the Jews were under the protection of the Moorish kingdom after having been thrown out of England by King James the I and other European capitals, and the only safe refuge for them was the safety of the Muslims in Spain. How can they write such terrible blasphemy against our Prophet and the Prophet Jesus, is beyond comprehension.



Dr Gustaf Hermann Dalman (1855-1941) was a German Lutheran theologian and orientalist. He did extensive field work in Palestine.

The above passage Page 40 of Professor Dalman's Zohar passage (Zohar III 282a) states that the Sons of Esau and Ishmael (that is all the Arabs as they have descended from Ishmael) are buried as Idolaters . I can not even begin to use the terrible words in the above text fully. Firstly, there is the charge of Idolatry feted out against our beloved Prophet of Islam and also Jesus, and secondly they are considered by Rabbinical Judaism to be unclean spirits. The question is on what basis is our Prophet charged by the Rabbis in the Zohar as an Idolater, the one who destroyed Idolatry and established Monotheism. Anyone who does not believe in the god of Israel , Yahweh, is according to the Jews an idolater. It is also impossible to for any human being to believe in this god of Israel (Yahweh) as he is exclusive to the Jews only and no one else, almost an Exclusive Brand in common marketing parlance. Secondly all human beings who are not Jews are considered by them to be animals or even worse then the status of animals and worthy only of death. This is an established tenement of Rabbinical Judaism which is founded on the Talmud and the Zohar as their most holy and important books. Indeed the Talmud is considered to be more important then the Torah because it is the word of the Rabbis.

It must first be explained that the Modern Jewish religion is not the original religion of Moses. Modern Judaism originated from Rabbinical Judaism which in turn had its source as Pharisaic Judaism or Pharism. We will discuss this important issue in more detail at a subsequent chapter, but first we must return to our subject matter, why is the ZOHAR saying that we the Arabs are like dead dogs and inferior and unclean animals. Please read very carefully the translation (page 40) above from Hebrew text of the Zohar by Prof Dalman .

This in essence is the fundamental doctrine of Judaism that all human beings who are not Jews are equivalent to animals have unclean spirits ,and are worthy of death and sacrifice to their god Yahweh. This is the teaching of the Talmud and the Zohar and Rabbinical Judaism. Once this fundamental tenant is understood, it is then relatively easy to understand how events like Der Yasin can happen and Sabra And Shatilla and the 2005 destruction of Gaza and the killing of innocent lives and civilians with unimaginable savagery by using illegal chemical weapons such as Phosphorus bombs.

ALL Non-Jews are Animals worthy of Slaughter-Talmud

There are hundreds of passages in the **Talmud in** which the non-jews are described as animals. Some of them are as follows:

- 1). "The Jews are called human beings, but the non-Jews are not humans. They are beasts." (**Talmud**: Baba Mezia 114b)
- 2). "The Akum (Negro) is like a dog. Yes, the scripture teaches to honor the dog more than the Akum." (Ereget Raschi Erod. 22 30)
- 3). "Even though God created the non-Jew they are still animals in human form. It is not becoming for a Jew to be served by an animal. Therefore he will be served by animals in human form." (Midrasch Talpioth,p. 255, Warsaw 1855)
- 4). "A pregnant non-Jew is no better than a pregnant animal." (Coschen Hamischpat 405)
- 5). "The souls of non-Jews come from impure spirits and are called pigs." (Jalkut Rubeni gadol 12b)
- 6). "Although the non-Jew has the same body structure as the Jew, they compare with the Jew like a monkey to a human." (Schene Luchoth Haberith, p. 250b)

So that the Jew will never forget that he is dealing with animals.

- 1). "If you eat with a non-Jew, it is the same as eating with a dog." (Tosapoth, Jebamoth 94b)
- 1). "It is permitted to take the body and the life of a non-Jew." (Sepher Ikkarim IIIc,25)
- 2). "It is the law to kill anyone who denies the Torah (**Talmud** - Sanhedrin 59b). The Christians belong to the denying ones of the Torah (**Talmud**)." (Coschen Hamischpat 425, Hagah 425, 5)
- 3). "Every Jew, who spills the blood of the godless (non-Jew), is doing the same as making a sacrifice to God." (Bammidber Raba, c 21 & Jalkut 772)

The Zohar permits the slaughter of Non Jews as the slaughter of Beasts:

In the book of Zohar (acompanion of the **Talmud**). The English translation related to the slaughter of Non Jews:

"Further there is a Law concerning the slaughter of foreigners(Non Jews or Goyim), who are the same as beasts. This slaughter is to be carried out in a lawfully valid manner. The ones who do not follow the Jewish Religious Law have to be offered to God as a sacrifice. It is to them that Psalm 44:22 refers: ?Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter." (Thikunne Zohar, edition Berdiwetsch 88b)

Therefore non-Jews are classified under the Talmud and the Zohar as beasts which are ready to be slaughtered as a Sacrifice to the god of Israel. Only the Jew is a real human being and only the Jew can be redeemed. The rest of the human race is beyond redemption and is destined for an afterlife in the abyss and the underworld with demonic spirits such as Lilith. The Jew reasons that only the Jews were at Mount Sinia to receive the blessings of God and the Torah and because the rest of the human race was not there, it is just too bad for them, the result of which is an afterlife of damnation and hell. Anyone who was not on mount Sinia is considered to be a beast and an animal and ready for sacrifice.

The Ritual Murder of Father Thomas Al Capuci 1840 in Damascus, Syria



We will discuss the charges of Blood Libel or what is known as Ritual Murder charges against the Jews which has been documented for nearly 1000 years, later in this document. Probably the most famous case is the Ritual Murder of Father Thomas Al Capuci , a French Christian Priest residing in Damascus ,Syria and his Muslim servant Ibrahim Amarah by the Jews in the year Wednesday, the 2nd of Zul-Hijjah, 1255 H. (February 5, 1840 A.D.) in the Jewish quarters of Damascus. Father Thomas Al-Capuci had left his house that day , as was his daily custom to go to the Jewish Quarter to practice his work of treating the sick and to give vaccinations against smallpox, and had not returned home. He was murdered by the Jews and his blood was used in Jewish rituals and the preparation of the Matzo (Jewish Bread for the Passover).

This resulted in a long legal case against the murder suspects :

1. David Harari, 2. Aaron Harari, 3. Isaac Harari, 4. Joseph Harari, 5. Joseph Lifyado, 6. Rabbi Moussa Abou Al-Afieh, 7. Rabbi Moussa Bokhoor Yehuda (known as the Salaniki), 8. Saliman Al-Hallaq (the Barber).

The investigating Judge asked two of the Rabbis who were brought in as witnesses the following:

Contents of the Investigation Minutes of the 13th of Muharram 1256 H.

The session was held in the Office of the Governor General, Sharif Pasha. Those attending included members of the Investigation Committee, Mr. Beadin, the Assistant to the French Consul, Khawaja Chubli Ayub, a senior official of the Egyptian Government, and Rabbi Jacob, Chief Rabbi of the Jewish Community in Damascus. The Investigator started by asking, "What is the position of the Jewish Religion, according to the Talmudic Commandments as to the status of non-Jewish nations?"

Rabbi Moussa Abou Al-Afieh replied, "The status of non-Jewish nations is considered to be that of animals. Following the example of our Master, Abraham, the Prophet of God, when he and two servants went to sacrifice Isaac, Abraham said to them, 'You stay here with the donkey. I will go with the lad.' From this, which is contained in the Talmud, it is interpreted as classifying the non-Jews as animals. Thus, the status of non-Jewish nations are to be classified accordingly."

The Investigator asked Rabbi Jacob, "And you, your honor Rabbi Jacob, what do you say on this matter?"

Rabbi Jacob answered, "Our Master, Father Abraham saw God, he said to his people, 'Look!' When they did not see anything, he said to them, 'stay with the donkey.' This is interpreted in the Talmud as classifying the non-Jews as animals."

The French Consul in Damascus Mr. Comte De Ratti-Menton became interested and was involved in the investigation of the Case of Father Cappucci because father Cappucci was a French national living in Damascus, Syria. The French Consul sent a translation from the Talmud to the investigating judge:

1. There is nothing said or done in Christian Churches which is not different from the truth, and not different from what the unbelievers practice. The duty of the Jew is the destruction of these Churches. The Christian Bible is nothing but a belief of Great Sins; therefore, the duty of the Jew is to burn it, regardless of the presence of God's name in it.

2. It is the duty of the Jew to curse the Christians three times daily, and pray that God may destroy them all, especially their Kings and Rulers. This is the Law, and its faithful observance falls upon the leaders of this belief, especially those whose duty it is to urge the curse of the Christians. God has ordered the Jewish People to put their hands on Christian wealth by all means possible, it matters not whether they use trick, theft, or interest charge.

3. It is the duty of the Jews to consider the Christians as beasts and to treat them as such. If a Jew sees a Christian on the edge of a cliff, he should push him or throw him to the bottom.

The French Consul explained that there are some Talmudic references to the Muslims, which are even more severe than those for the Christians; and that he refrained from translating them due to his fear of Muslim anger over them.

The investigating judge asked the Chief Rabi Jacob a direct question, "You have said that 'after the Most Majestic God revealed himself to the People of Israel in the wilderness, that they believed in Him. And that those who failed to adopt the Jewish Religion it is lawful for the Jewish believers to kill.' Is that true?"

Rabbi Jacob answered, "It is true, because when the Almighty God revealed himself to the people, they accepted him by believing in

Him. Anyone who renounces his belief must be killed."

The Investigator asked, "We suppose that all Christians deserted idol worship, in spite of the fact, that some of them were Jews and some were idol worshippers. You must make clear to us, which of your books forbids their killing, because they deserted idol worship and became Christians or Muslims?"

Meyer Farhi responded, "I do not have an answer." Rabbi Moussa said, "I do not have an answer."

The Investigator then said, "If you do not have an answer, this means that you permit the killing of all, without separating the Christians and the Muslims from the idol worshippers."

Meyer said, "This question is for the Chief Rabbi of Religion."

Thus, Rabbi Jacob, the Chief Rabbi was called, and was asked about that, and they read to him what was lawful. He replied, "I cannot answer now.

I need to consult the books and the sources." They said to him, "Request the books which you need, and we will bring them to you." He said, "I do not remember any particular book now. When I return to my house, I will search and give the needed answer."

Then Rabbi Moussa Abou Al-Afieh asked, "if this was applicable to the idol worshippers, why do whom you destroy for the wine of a Jew if it has been touched by a Christian or a Muslim[?]. Why is it forbidden for a Jew to eat bread or any food from the house of a Christian or a Muslim? The Talmud forbade them regarding idol worshippers. It is clearly shown what the Talmud has forbidden regarding idol worshippers. This is still applicable to all nations also."

What in effect Rabbi Moussa is saying is that the Talmud states that it is permitted to kill Muslims, Christians and Idol worshippers as they are the same in the eyes of Talmudic teaching and ineffect supports the statement in the Zohar of Rev Dr Gustaf Dalman above that all the Arabs and the Prophet of Islam as well as Jesus are Idolaters and will die a terrible death and live in the underworld with demons. Only the Jew is a Perfect Man and is worthy of worshipping the Divine Creator as the other human races are inferior and equivalent to animals and beasts and can not aspire to higher spiritual longing or status neither in this world or the next. This false doctrine of the Jews has put them at log aheads with the rest of humanity and has heaped untold measures on the human race. It is a supremacy ideology that has no basis in Truth and is counter to the original teaching of Moses, David , Solomon, Jesus and Prophet Mohammed(SAW) and Islam.

The Attempt on the Life of Prophet Mohammed by the Jews

There has been three well known and documented attempts on the Life of the Prophet Mohammed(SAW) by the Jews described below:

1. The Attempt on his Young Life as an Infant:

On the authority of Ibn Saad Al Ishaaq Ibn Abdullah, that when Mohammed was very young and still an infant, his mother Amina gave the infant Mohammed to Saadia, to nurse him and told her to look after him. When the Nurse passed some Jews she said to them this is my son and this is his father and this is how he is and what happened to him, and the Jews said to one another, lets kill him. She said no, I am his mother and this is his father, and the Jews said if he was an Orphan, we would have killed him, as they were expecting a Prophet to arise from the Arabs who was an Orphan and wanted to kill him.

1:التحريض على القتل.

ما كان في صغره ، فقد روى ابن سعد إلى إسحاق بن عبد الله أن أم النبي صلى الله عليه وسلم لما دفعته إلى السعدية التي أرضعته ، قالت لها : احفظي ابني وأخبرتها بما رأت . فمرت باليهود فقالت : ألا تحدثوني عن ابني هذا، فإنني حملته كذا لا ، هذا أبوه وأنا أمه : ووضعته كذا ورأيت كذا ، كما وصفت أمه . قال : فقال بعضهم لبعض اقتلوه . فقالوا : أيتيم هو ؟ فقالت . فقالوا: لو كان يتيما لقتلناه . قال : فذهبت به حليلة وقالت : كدت أخرج أمانتي. ويقول العلماء انها كانت المحاولة الأولى للقضاء على النبي محمد صلى الله عليه وسلم سيما وقد كان اليهود ينتظرون قدومه صلى الله عليه وسلم ويهددون بقتله، حيث كان اليهود ، وهم أهل كتاب ، يعلمون بقرب مبعث النبي صلى الله عليه وآله وسلم ، ولذلك كانوا يقولون للمشركين من قريش : أنه قد تقارب زمان نبي يبعث الآن نقتلكم معه ، قتل عاد وإرم .

2.The Jews of Beni Nadir try to Kill the Prophet Mohammed(SAW) with a Rock

When the Prophet of Allah (SAW) went with some of his Companions (Abu Baker, Umar and Ali) to discuss a problem with the Jewish Tribe, Beni Nadir allied to Beni Amar , in relation to the blood money of two mushrequeen from Beni Amar who were killed by Muslims. Beni Nadir were allied with Beni Amar and the Prophet went to discuss for the two Beni Amr killed. The chieftens of Beni Nadir Yes Oh Abba Qassim (Abba Qasim is one of the names given to the Prophet Mohammed) we wish to agree with your desires and wishes. They went to discuss between them what offer of money they would give. The Prophet SAW sat on a wall with his Companions which belonged to one of the house of the Jews of Beni Nadir, and the Jews said to one another: You will never find this man in this situation amongst us, who amongst us will go to the top of the house and throw a large stone on top of him so that we are relieved of him once and for all. One of the Jews of Beni Nadir present Amaru bin Jahash bin Kaab said I will carry out the task. One of their Rabbis, Salam bin Yashkum said to them, that they should not undertake this action as the prophet would know, but they disregarded his advice and went ahead with their plan of throwing the large rock on the Prophet of Allah as he was sitting next to the wall of one of their houses waiting for them. The Jew Amaru bin Jahash went up to the roof to throw the large rock on the Prophet (SAW) to try to kill him. The Wahee (Gabriel) came down upon him and told him of the intentions of the Jews to kill him and that he should withdraw quietly and immediately and he said to his Companions: don't depart until I come back and he left and returned to Medina without telling his Companions what the issue is, and his companions assumed that he has departed for some business and will return back to them. When they waited along time for him (SAW), they decided to go and find him and asked a man who was returning from Medina if he has seen the Prophet (SAW). He said that he saw the Prophet (SAW) inside Medina so the companions went to find him and when they did he told them the truth of what has happened to him and the intentions of the Jews. The Companions accepted the treachery of the Jews in trying to assassinate him. The news of the plan of entrapment of the Jews to kill the Prophet (SAW) quickly spread

into Medina and the Muslims were angry and the Jews were blaming each other for this horrible crime and the Jews did not deny the story of their crime .

The Muslims decided that the existence of the Jews of Beni Nadir among them would continue to constitute a danger to the Prophet (SAW) and to the rest of the Muslim community , and the Prophet (SAW) decided to encircle them. They were terrified and the Jews of Beni Nadir asked the Prophet (SAW) if they could leave Medina with their wealth and possessions, and the Prophet(SAW) gave them permission to do so. They all left with their possessions and some of the Jews broke down their homes so that nothing is left of them. They migrated to Khayber and some went to Syria.

2. اللقاء صخرة:

عندما ذهب الرسول - صلى الله عليه وسلم- مع نفر من أصحابه منهم أبو بكر وعمر وعلي إلى بني النضير ليتفاهم معهم في نعم يا أبا القاسم نعينك :دية القتيلين من المشركين من بني عامر، الذي قتلها أحد المسلمين، فقال رؤساء بني النضير من **اليهود** على ما أحببت مما استعنت بنا عليه. وذهبوا ليفكروا فيما يدفعون من المال مساهمة في دية القتيلين، وخلا بعضهم ببعض ورسول الله - صلى الله عليه وسلم- قاعد إلى جنب جدار من بيوتهم مع النفر من الصحابة، فقال **اليهود** في خلوتهم: أنكم لن تجدوا الرجل على مثل حاله هذه، فمن رجل يعلو على هذا البيت فيلقي عليه صخرة فيريحنا منه، فانتدب لذلك عمرو بن جحاش بن كعب أحد يهود بني النضير، فقال: أنا لذلك، فنهاهم عنه أحد أحبارهم وهو سلام بن يشكم، وقال لهم: هو يعلم، فلم يقبلوا منه، وصعد ذلك **اليهودي** عمرو بن جحاش ليلقي الصخرة على رسول الله - صلى الله عليه وسلم-، ليغتاله بها، فنزل على رسول - صلى الله عليه وسلم- الوحي من السماء بما أراد القوم، وأن **اليهود** قد ائتمروا به ليقتلوه، وطلب منه الانسحاب في صمت، فقام وقال لأصحابه: لا تبرحوا حتى آتيكم، وخرج راجعاً إلى المدينة دون أن يخبر أصحابه بالأمر، وظنوا أنه قد ذهب لبعض حاجة صلى الله عليه وسلم- قاموا في طلبه، فالتقوا برجل مقبل من المدينة فسألوه-وهو عائد إليهم، فلما طال انتظار أصحاب الرسول حتى انتهوا إليه فأخبرهم الخبر. وبما كانت -عنه، فقال: رأيته داخلًا المدينة، فأقبل أصحاب الرسول -صلى الله عليه وسلم- **اليهود** أرادت من الغدر به وشاع في المدينة خبر المكيدة التي دبرها **اليهود** لقتل رسول الله -صلى الله عليه وسلم- غدراً، وضج المسلمون بالتذمر، وأخذ **اليهود** يلوم بعضهم بعضاً على هذه الجريمة الشنعاء، ولم ينكروا مكيدة الغدر بالرسول -صلى الله عليه وسلم-، ولم يصدر بيان بنفي هذا الخبر كما هو شأن الإعلام في وقتنا الحاضر، وأنزل الله على نبيه قوله تعالى في يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ اذْكُرُوا أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ} (11) سورة { :سورة المائدة ،[المائدة

وعقب مكيدة الغدر هذه رأى المسلمون خطر بقاء **اليهود** بين ظهرانيهم، عندئذٍ أمر الرسول - صلى الله عليه وسلم- بالتهيؤ لحرب بني النضير، والسير إليهم بعد الذي كان منهم، واستعمل- صلى الله عليه وسلم- على المدينة ابن أم مكتوم، ثم سار بالناس حتى نزل بهم، فتحصنوا من المسلمين في حصونهم، وحاصرهم رسول الله - صلى الله عليه وسلم-، وقذف الله الرعب في قلوبهم، فسألوا الرسول - صلى الله عليه وسلم- أن يجليهم كما أجلى بني قينقاع، ويكف عن دمائهم، على أن لهم ما حملت الإبل من الأموال إلا السلاح، فوافق الرسول -صلى الله عليه وسلم- على ذلك، فاحتملوا من أموالهم ما استقلت به الإبل، فكان الرجل منهم يهدم بيته، ويأخذ ما يستطيع حملة، ويضعه على ظهر بعيره وينطلق به، فخرجوا إلى خيبر، ومنهم من سار إلى الشام،

:وأنزل الله فيهم قوله تعالى في سورة الحشر

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ * هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ * وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي [الْآخِرَةِ عَذَابُ النَّارِ] .

الحشر (3-1) سورة

3.The Poisoned Sheep given to the Prophet(SAW) by a Jewish Woman:

After the Jews failed in their devious ways and entrapments against the Prophet(SAW) they devised a new way of relieving themselves of Al Msutapha (Prophet Mohammed SAW) and that is by poisoning him , and they put forward a Jewish woman called Zainab bint Harith to execute this plan, and she is the wife of the Rabi Salam bin Yashkum . After the Prophet(SAW) was victorious in Khaybar and the situation generally became more normal for him, this Jewish woman presented him with the shoulder of a poisoned sheep after she enquired which part of the Lamb the Prophet likes best. He took a small piece of the lamb but did not swallow it and with him was Bisher bin Albara bin Maruer who took a piece from the lamb just as the Prophet did, whereas Bishar swalled the piece and the Prophet did not, and the Prophet (SAW) said: the bone of this piece of meat informs me that it is poisoned and he called the Jewish woman and she confessed her crime. The Prophet asked her Why she did it? She said that she informed her people that if he was a King then we would get rith of him and if he was a Prophet then he would know. The Prophet (SAW) allowed her to leave in peace, as for his friend Bisher, he died of the posined meat.

دسم السم بالشاة المشوية .3:

بعدما فشل اليهود من وسائل المكر والكيد ضد الرسول - صلى الله عليه وسلم-، فكروا في وسيلة أخرى للتخلص من المصطفى -صلى الله عليه وسلم- وذلك محاولة دس السم له، وقد دفعوا لتنفيذ هذه الجريمة الشنعاء امرأة يهودية منهم اسمها صلى الله عليه وسلم- من أمر خير- زينب بنت الحارث، وهى زوج سلام بن يشكم أحد أحبارهم وذلك بعد أن انتهى رسول الله واطمأن به الحال، قدمت له هذه المرأة شاة مشوية كانت قد دس فيها سمّاً كثيراً، وكانت قد سألت أي عضو من الشاة أحب إلى محمد، فقبل لها الذراع، فلاك منها مضغة فلم يسغها، ومعه بشر بن البراء بن معرور قد أخذ منها كما أخذ رسول -صلى الله عليه وسلم-، فأما بشر فأساغها وأما رسول الله فلفظها، ثم قال: إن هذا العظم يخبرني أنه مسموم، ثم دعا بالمرأة اليهودية فاعترفت، فقال: ما حملك على ذلك؟ قالت: بلغت من قومي ما لم يخف عليك، فقلت إن كان ملكاً استرحمت منه، وإن كان نبياً فسيخبر، تعني أن الوحي سيخبره بذلك، فتجاوز الرسول -صلى الله عليه وسلم- عنها ومات بشر من أكلته التي أكل

QURAN SAYS BENI ISRAEL WERE CURSED BY DAVID(AS) and JESUS(AS)

لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾ قُلْ يٰٓأَهْلَ الْكِتٰبِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

77. Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road.

78. Those of the children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress.

IN THE HEBREW BIBLE

{24:1} And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. - 2 Samuel Hebrew Bible.

IN THE CHRISTIAN BIBLE

JESUS CURSING THE SCRIBES and PHARISEES who are the Leaders of the Jews:

{23:13} But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves,] neither suffer ye them that are entering to go in. {23:14} Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. {23:15} Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. {23:16} Woe unto you, [ye] blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! {23:17} [Ye] fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? {23:18} And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. {23:19} [Ye] fools and blind: for whether [is] greater, the gift, or the altar that sanctifieth the gift? {23:20} Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. {23:21} And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. {23:22} And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. {23:23} Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier [matters] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. {23:24} [Ye] blind guides, which strain at a gnat, and swallow a camel. {23:25} Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. {23:26} [Thou] blind Pharisee, cleanse first that [which is] within the cup and platter, that the outside of them may be clean also. {23:27} Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead [men's] bones, and of all uncleanness. {23:28} Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. {23:29} Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, {23:30} And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. {23:31} Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. {23:32} Fill ye up then the measure of your fathers. {23:33} [Ye] serpents, [ye] generation of vipers, how can ye escape the damnation of hell? {23:37} O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee. GOSPEL OF MATTHEW-KING JAMES BIBLE

JESUS (AS) TELLS THE JEWS YOU ONLY BELIEVE IN THIS MATERIAL WORLD and Not in the Hereafter :

{8:21} Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. {8:22} Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. {8:23} **And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.** {8:24} **I said therefore unto you, that ye shall die in your sins:** for if ye believe not that I am [he,] ye shall die in your sins.

Jesus says to the Jews you are from beneath and I am from above. He means that the Jewish focus is primarily on this material world and on its riches and not on the world to come. They only believe in a material world and material fulfillment in this world. He tell them that they will die in their sins, meaning, that their philosophy is materialistic as they do not believe in Allah and the Hereafter.

JESUS (AS) TELLS THE JEWS YOU ARE OF YOUR FATHER THE DEVIL

{8:39} They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. {8:40} **But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this**

did not Abraham. {8:44} Ye are of your father the devil, and the lusts of [your] father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. GOSPEL OF JOHN- KING JAMES BIBLE

This is a very strong statement by Jesus(AS) to the Jews. He tells them “*You are of your father the devil and the lust of your father you will do*”.

Why did Jesus make such an accusation against the Jewish leaders?. The answer lies in their practices of Pagan worship which has been ongoing for over a 1000 years , on off, since the time when Moses went up Mount Sinai to receive the Torah. Down below , his people were busy making a statue of the Egyptian Golden Bull of Apis to worship. After the death of Moses(AS) and his brother Aaron, the only period when Israel was free of Pagan worship was during the time of David and Solomon and also during the time of Elias (Elijah) when he appointed Jehu as king over Israel.

QURAN WARNS THE JEWS AGAISNT Baal WORSHIP AND ALLAH SENDS PROPHET ELIAS TO WARN THE JEWS:

Elias (Elijah) in the Quran warns the Israelites not to worship Baal

﴿ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴾

Will ye cry unto Baal and forsake the best of Creators - Quran Surah 37 AS SAFFAT Verse 125

The Quran warns the Jews against the worship of Baal and Allah sends the Prophet Elias to warn the Jews against Baal worship. Until the destruction of the Northern Kingdom of Israel by the Assyrians and the southern Kingdom of Judah by the Babylonians, paganism flourished amongst them. Baal worship and his wife Asherah which was common in Canaan and ritual child sacrifice to Molech flourished. Baal worship is devil worship for Baal is another name for the devil. Those who practice paganism and ritual witchcraft and magic follow the way of the devil. Jesus did not mince his words, he was very clear, that which you worship so you become. If you worship pagan gods then you are in reality worshipping the devil since these pagan gods are just an illusory manifestation of the devil and his dominion. The Quran below tells us that they go to false deities and satan would mislead them astray. The Quran also tells us that satan is not just by himself but has a tribe, that he sees us and plot against us and we see him not.

60. Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray. Quran Surah 4 Al Nisaa

83)If it had not been for the grace of Allah and His mercy ye would have followed Satan, save a few (of you). Quran Surah 4 Al Nisaa

117. They invoke in His stead only females; they pray to none else than Satan, a rebel

118. Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion,

119. And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle's ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest. Quran Surah 4 Al Nisaa

اللَّهُ لَعَلَّهُمْ يَذْكُرُونَ ﴿٦٠﴾ يَبْنِي ءَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَا ۖ إِنَّهُ يُرِيَكُمْ هُوَ وَقَبِيلُهُ مِّنْ حَيْثُ لَا تَرَوْنَهُمْ ۚ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٦١﴾ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا تَرَوْهُمْ ۚ

27. O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. **Lo! he seeth you, he and his tribe, from whence ye see him not.** Lo! We have made the devils protecting friends for those who believe not. Quran Surah 7 Al Araf

22. And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame me not, but blame yourselves. I cannot

help you, nor can ye help me. Lo! I disbelieved in that which ye before ascribed to me. Lo! For wrong doers is a painful doom Surah 14 Ibrahim

24. I found her and her people worshipping the sun instead of Allah; and Satan maketh their works fair seeming unto them, and debarreth them from the way (of Truth), so that they go not aright: Surah 27 Al Namal

The Quran tells us that Satan is not alone but has a whole tribe as in the above verse in Surah Al Araf. So we can see that all the pagan false deities are infact satan and his tribe.

JESUS and the Jews:

Gospel of Mark

{7:3} For the Pharisees, and all the Jews, except they wash [their] hands oft, eat not, holding the tradition of the elders. {7:4} And [when they come] from the market, except they wash, they eat not. And many other things there be, which they have received to hold, [as] the washing of cups, and pots, brassen vessels, and of tables. {7:5} Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? {7:6} He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with [their] lips, but their heart is far from me. {7:7} Howbeit in vain do they worship me, teaching [for] doctrines the commandments of men. {7:8} For laying aside the commandment of God, ye hold the tradition of men, [as] the washing of pots and cups: and many other such like things ye do. {7:9} And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. {7:10} For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: {7:11} But ye say, If a man shall say to his father or mother, [It is] Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; [he shall be free.] {7:12} And ye suffer him no more to do ought for his father or his mother; {7:13} Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. King James Bible

{11:43} Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. {11:44} Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over [them] are not aware [of them]. Gospel of Luke- King James Bible

SLAYING OF THE PROPHETS

IN THE QURAN

كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ

SURAH AI

Baqarah 61

تَعْتَوْنَ فِي الْأَرْضِ مُفْسِدِينَ ﴿٦١﴾ وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْمِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ ۖ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦٢﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّبِيَّانَ

QURAN SURAH AL BAQARAH

61. And when ye said: O Moses! We are weary of one kind of food; so call upon thy Lord for us that he bring forth for us of that which the earth groweth of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would ye exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. **That was because they disbelieved in Allah's revelations and slew the prophets wrongfully.** That was for their disobedience and transgression.

QURAN SURAH AL BAQARAH Verse 87

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ ۖ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ أَسْتَكْبَرْتُمْ ۖ فَفَرِّقُوا ۖ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

87. And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the holy Spirit as it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?

QURAN SURAH 2 AL BAQARAH Verse 91

مُهِينٌ ﴿٩١﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أُنزِلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا
وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ
قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٢﴾

91. And when it is said unto them. Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew ye the Prophets of Allah aforetime, if ye are (indeed) believers?

QURAN SURAH 3 AL IMRAN Verse 21

أَلْبَلَعُ ۖ وَاللَّهُ بِصِيرٍ بِالْعِبَادِ ﴿٩٣﴾ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ
بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٩٤﴾ أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ

21. Lo! those who disbelieve the revelations of Allah, and slay the Prophets wrongfully, and slay those of mankind who enjoin equity: promise them a painful doom.

QURAN SURAH 3 AL IMRAN Verse 181

السَّمَوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨١﴾ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا
إِنَّ اللَّهَ فَقِيرٌ وَحَنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا
عَذَابَ الْحَرِيقِ ﴿١٨٢﴾ ذَٰلِكَ بِمَا قَدَّمْتِ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٣﴾

181. Verily Allah heard the saying of those who said, (when asked for contributions to the war): "Allah, forsooth, is poor, and we are rich! We shall record their saying with their slaying of the Prophets wrongfully and We shall say: Taste ye the punishment of burning!

QURAN SURAH 3 AL IMRAN

{ 11:53} And as he said these things unto them, the scribes and the Pharisees began to urge [him]vehemently, and to provoke him to speak of many things:{ 11:54} Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Prophet Zachariah was slain in the Temple in Jerusalem by the Jews as the above verse in the bible (11:51) indicates.

The Prophet Uriah in the reign of the Jewish King of Judah King Jehoiakim, was beheaded for prophesying that Allah will destroy the Kingdom of Judah because of the wickedness' of the Jews. This is described in detail in another section of this document below.

THE TALMUD- THE CODIFICATION OF ORAL LAW or the Oral Torah

The Talmud is the most important Book of the Jewish Law, from which all interpretation of Jewish Life, religious, legal and social are derived. It was codified over a period of 500 years till 499CE It is based on the Oral Tradition or the Oral Torah which was supposed to have been given by God to Moses on Mount Sinai. There were seventy scribes present who learnt the Oral Torah from Moses by heart. The Talmud consist of two sections The Mishna (which is the Oral Torah) and the Gemara which is the Rabbinical interpretation of the Mishna or the Oral Torah.

Mishna:

The **Mishnah** or **Mishna** (Hebrew: משנה) is the first major written redaction of the Jewish oral traditions called the "Oral Torah" and the first major work of Rabbinic Judaism. THE Oral Torah,a term used to denote the legal and interpretative traditions which, according to tradition, were transmitted [orally](#) from Mount Sinai, and were not written in the [Torah](#). According to [Rabbinic Judaism](#), the **oral Torah**, **oral Law**, or **oral tradition** was given by God orally to Moses in conjunction with the written [Torah](#) after which it was passed down orally through the ages. Later to be codified and written in the [Talmud](#). The Mishna was first redacted in 220 CE by **Rabbi Yehuda haNasi**.

The Mishna consists of six orders:

The six orders are:

- [Zeraim](#) ("Seeds"), dealing with prayer and blessings, tithes and agricultural laws (11 tractates)
- [Moed](#) ("Festival"), pertaining to the laws of the Sabbath and the Festivals (12 tractates)
- [Nashim](#) ("Women"), concerning marriage and divorce, some forms of oaths and the laws of the nazirite (7 tractates)
- [Nezikin](#) ("Damages"), dealing with civil and criminal law, the functioning of the courts and oaths (10 tractates)
- [Kodashim](#) ("Holy things"), regarding sacrificial rites, the [Temple](#), and the [dietary laws](#) (11 tractates) and
- [Tohorot](#) ("Purities"), pertaining to the laws of purity and impurity, including the impurity of the dead, the laws of food purity and bodily purity (12 tractates).

Gemara:

The main body of the Talmud, consisting of a record of ancient rabbinical debates about the interpretation of the Mishna and constituting the primary source of Jewish religious law which was finally redacted in 499 CE in which the Talmud took final form.

In the three centuries following the redaction of the Mishnah, rabbis throughout Palestine and Babylonia analyzed, debated, and discussed that work. These discussions form the [Gemara](#) (גמרא). The Gemara mainly focuses on elucidating and elaborating the opinions of the Tannaim.

Much of the Gemara consists of legal analysis. The starting point for the analysis is usually a legal statement found in a Mishnah. The statement is then analyzed and compared with other statements used in different approaches to Biblical exegesis in rabbinic Judaism (or - simpler - interpretation of text in Torah study) exchanges between two (frequently anonymous and sometimes metaphorical) disputants, termed the *makshan* (questioner) and *tartzan* (answerer). Another important function of Gemara is to identify the correct Biblical basis for a given law presented in the Mishnah and the logical process connecting one with the other: this activity was known as *talmud* long before the existence of the "Talmud" as a text.

The two main commentaries on the Mishna are the Babylonian Talmud and the Yerushalmi (Jerusalem) Talmud. Neither work covers all the Mishnayos, but each work is on about 50%-70% of the Mishna. The reason that the Talmud is not usually viewed as a commentary on the Mishna, is because it also has many other goals, and can get involved in long tangential discussions. However, the main purpose of the Talmud is as a commentary on the Mishna.

The Babylonian Talmud:

The heart of Rabbinical Judaism is the Babylonian Talmud which is much more important than the Jerusalem Talmud. The Babylonian Talmud which consists of 73 Volumes of Oral Law (Mishna) and Commentaries (Gemara). The Talmud is the product of Pharisaic Judaism (from the Babylonian Captivity) to the fall of the second Temple in 70 CE. Pharisaic Judaism produced the Talmud, became Rabbinical Judaism and Rabbinical Judaism became Orthodox Judaism.

TALMUD, BABYLONIAN (Heb. תַּלְמוּד בָּבְלִי), essentially the interpretation and elaboration of the Mishnah as it was carried on in the great academies of Babylon. Although there are no clear-cut beginnings or ends, it is customary to date the period of the Babylonian Talmud from the days of Abba Aricha (usually called *Rav) and *Samuel, in the first half of the third century, to the end of the teaching activity of Ravina in 499. The most important academies were in *Nehardea, *Sura, *Pumbedita, *Maḥoza, *Naresh, and *Mata Meḥasya. While two or more of these often existed side by side, the center of study often moved from one

THE QURAN CHARGES THE JEWS OF BLASPHEMY AGAINST MARY THE MOTHER OF JESUS (AS)

SURAH 4 AL NISAA VERSE 156

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿١٥٦﴾

4:156 That they rejected Faith (Kufruhoom) ; that they uttered against Mary a grave false charge; Pickthal.

My own translation:

IN THEIR KUFFIR AND UTTERANCES OF A MIGHTY SLANDER AGAINST MARY

= **Ba-ha-Ta** = confound/confuse/dumbfound, unable to see their right course, become affected with wonder, cut short, overcome, took by surprise, caught unaware suddenly, calumny, slander, false accusation.

وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿١٥٥﴾ فَبِمَا نَقْضِهِمْ مِّيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا
قَلِيلًا ﴿١٥٦﴾ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ

I have displayed Verses 155 and 156 from the Quran in Arabic above. Verse 155 says(my own translation) :

And because of their breaking of the Covenant and Kaffaroom in the revelations of Allah and the slaying of the Prophets without a just cause and they say our hearts are hardened but Allah has stamped their hearts with Kuffir and very few of them Believe.

Then Verse 156 translates as follows;

IN THEIR KUFFIR AND UTTERANCES OF A MIGHTY SLANDER AGAINST MARY

It is important to indicate that their Kuffir in Verse 156 is related to the blasphemy against Mary, as the previous Verse (155) also says their Kuffir in the revelation of Allah. Secondly because they are in Kuffir in Verse 156 they have laid a the Grave and Mighty charge against Mary (Mother of Jesus (AS)). Allah gave Moses nine Ayah , and the Virgin birth of Jesus was an Ayah from Allah.

The Grave and Mighty Charge against Mary in Talmud:

ELIZABETH DILLING

The above Verse is in reference to the blasphemes directed against Mary mother of Jesus(AS) in the Babylonian Talmud. I will detail the accusations by the Jewish Rabbis against Mary as written, which means that unfortunately the language used by them in their most esteemed book (The Talmud) is rather explicit and of extreme gravity. I have two choices, either to moderate these explicit words by toning them and using other less explicit words for the purpose of our



readers , or to tell the truth as it is. I have decided that the Truth should be told and it is unfortunate but it is a grave charge against Mary and Jesus and the truth must be know, so my apology to my readers with respect to the explicit and grave language used. I must first Astaghfar Allah for these charges that any person can put against Mary and Jesus. I will use the authority of a well known writer, Mrs Elizabeth Dilling, an American writer who wrote the following book in the 1940's;

"The Jewish Religion and its influence Today". Dilling is one of the foremost authority on the Talmud and the Jewish Religion. She was labeled an Anti Semite for her views. The problem is that any writer who considers the Jewish question from a perspective which is not liked or considered favorable to the Jews will always be labeled an Anti Semite, including me who is a Semite!. It is important to establish the facts. Dilling has written the extract below on the Treatment of Mary by the Jewish Rabbis based on their book the Talmud and not from her own words or writing. She has obtained the information directly from the Talmud and quoted from this book what the Jewish Rabbis say about Mary, and not from her own hand. I have exhibited pages of the Talmud which Dilling has referenced below in a special appendix called ELIZABETH Dilling Exhibits. She was a normal American housewife, and her views were normal views of any American housewife, until she decided to travel to the visit the Soviet Union in 1931. She was shocked at what she saw and learned of the brutality of the Red revolution. She decided to dig deeper to understand the causes and the sources of the Red Menace. She published three books based on her experience in the Soviet Union, finally writing her most authoritative book, The Octopus, which was her major work on the Jewish Infiltration of the Russian Communist Revolution. The communist revolution was Jewish in Conception and implementation. Most of the major players from Hess, Karl Marx, Lenin Trotsky were all Jewish. There will be a separate section on the subject of the Jews behind the Communist Revolution.

The Talmud and Mary, Mother of Jesus

She is called "Miriam, a dresser of women's hair." She "committed adultery." ([Exhibit 75](#))

"She played the harlot with carpenters." ([Exhibit 114](#))

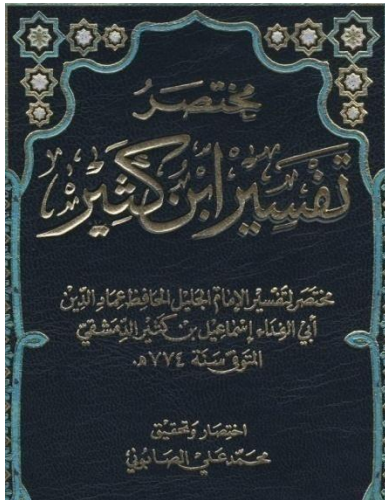
All rabbinical sources ascribe to Jesus, "illegitimate birth ... the seducer was a soldier by the name of Panthera [also called Pandira. and Stada]." "Pappus [husband of Mary] has nothing to do with the story of Jesus, and was only connected with it because his wife happened to be called "Miriam" [Mary] and was known to be an adulteress."

All the Life of Jesus (Toledot Yeshu) "editions contain a similar story of a dispute which Jesus carried on with the scribes who on the ground of that dispute declared him to be a bastard." (Jewish Encyclopedia, "Jesus," [Exhibit 277](#))

The above extract is a page from the book by Elizabeth Dilling, "The Jewish Religion and its influence Today", which can be readily found on the internet who passed away in 1966 at the age of 72. I have attached also the exhibits (Exhibit 75,114 and 277) referred to above in her text.

TAFSIR IBN KATHEER CONFIRMS ELIZABETH DILLING's CHARGES ON MARY in Talmud

Ibn Kathir also confirms the views expressed in Dillings book on the charges laid out by the Jewish Rabbis against Mary. Ibn Kathir's sources are Ibn Abbas and As Suddi, both very prominent and highly regarded Hadith Experts. Ibn Abbas lived close to the Prophet (AS) when he was a young man and is related to the Prophet(AS). Ibn Abbas died 68 AH and As Suddi died 137 AH. It is astonishing that both these men confirmed (see below) what is written in Dilling's book 1318 years and 1249 years before Dilling. Both Ibn Abbas and As Suddi's sources must have been the Jewish Rabbis themselves as it is unlikely that these two Hadith scholars knew any Hebrew or more importantly had access to the Babylonian Talmud which was at that time put into writing and who's secrecy was heavily guarded by the Jewish Rabbis . The Babylonian Talmud was put in writing at circa 600 CE just before the advent of Islam. The Rabbis who lived in Yathrib (Medina) would have had access and full knowledge of the Talmud which was redacted 499 CE.



Ibn Kathir's Tafsir Quran confirms the above with regards to the Mighty Slander against Mary mother of Jesus. Ibn Kathir died 774 AH .

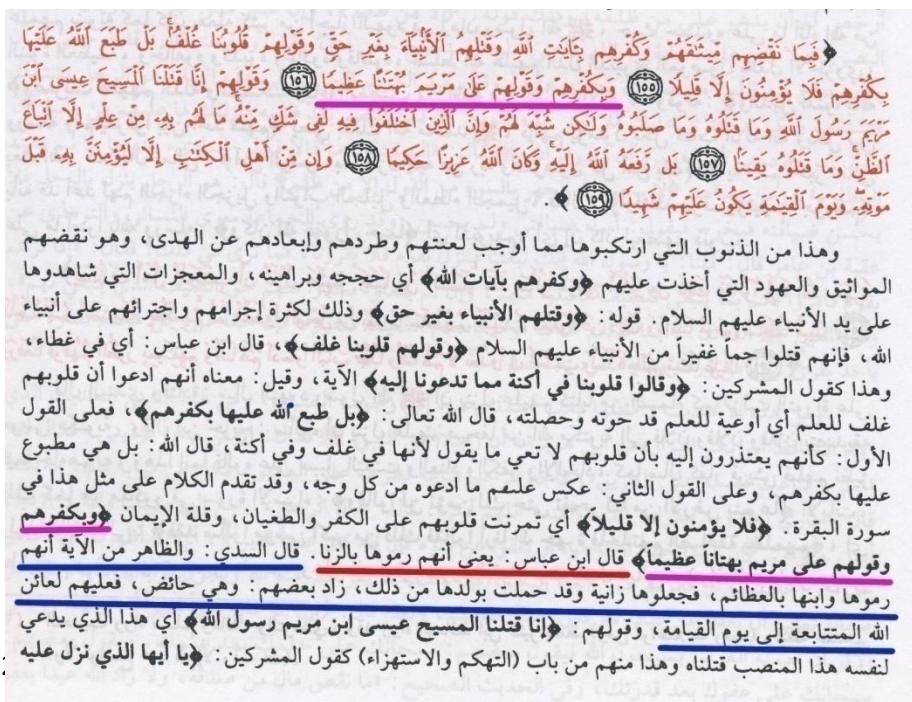
Who was Ibn Kathir:

Ismail ibn Kathir (Arabic: ابن كثير) (1301–1373) was a great Muslim Muhaddith, Faqih, historian, and commentator. Ibn Kathir wrote a famous commentary on the *Qur'an* named Tafsir al-Qur'an al-'Adhim which linked certain *Hadith*, or sayings of Muhammad, and sayings of the *sahaba* to verses of the *Qur'an*, in explanation. *Tafsir Ibn Kathir* is famous all over the Muslim world and among Muslims in the Western world, is one of the most widely used explanations of the *Qur'an* today

VERSE 156

وَيَكْفُرْهُمْ وَيَقْتُلْهُمْ عَلَىٰ مَرْيَمَ بَهْتَنًا عَظِيمًا ﴿١٥٦﴾

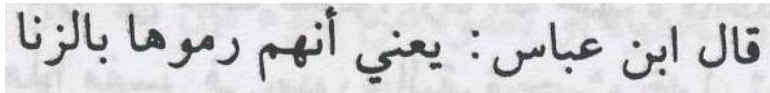
This page is from Tafseer Quran of Ibn Kathir. I have underlined the relevant Quranic Verse with respect to the charges against Mary in mauve (Verse 156). I have also underlined in Red below the explanation of Verse 156 which Ibn Kathir quotes from Ibn Abbas. I have also underlined the explanation of the Verse from As Suddi in Blue.



Red: Quotation of Ibn Abass

Blue: Quotation of As Suddi.

The Quotation of Ibn Abass in Ibn Kathir is as follows:



Translation of Ibn Abass:

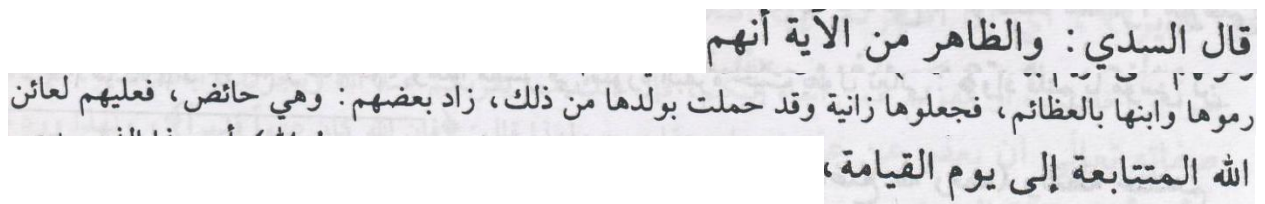
IBN ABASS SAID: That **means they accused her (Mary) of Zinna.**

Zinna is the Arabic word for Adultery. Mary is accused of committing Adultry by the Jews in the Talmud.

ABDULLAH IBN ABBAS 68 AH

Abd Allah ibn Abbas (Arabic: عبد الله ابن عباس) was a paternal cousin of the Prophet Muhammad(SAW). He is revered by Muslims for his knowledge and was an expert in *Tafsir* (exegesis of the Qur'an), as well as an authority on the Islamic Sunnah.

AS SUDDI quoted in Ibn Kathir:



Translation of As Suddi Quote in Ibn Kathir:

AS Suddi said: The meaning of the Ayah is that they charged her(Mary) and her son (Jesus) Mightily, and they made her commit Zinna and that is how she was made pregnant with her son (Jesus), and some have even claimed she was menstruating at the time, and on them are the curses of Allah until the Day of Judgment.

(And because of their (Jews) disbelief and uttering against Maryam a grave false charge.) `Ali bin Abi Talhah said that Ibn `Abbas stated that the Jews accused Maryam of fornication. This is also the saying of As-Suddi, Juwaybir, Muhammad bin Ishaq and several others. This meaning is also apparent in the Ayah, as the Jews accused Maryam and her son of grave accusations: They accused her of fornication and claimed that `Isa was an illegitimate son. Some of them even claimed that she was menstruating while fornicating. May Allah's continued curse be upon them until the Day of Resurrection. The Jews also said,

<http://www.tafsir.com/default.asp?sid=4&tid=12730>

As-Suddi: his name was Ismaa'eel Ibn 'Abdur-Rahmaan Ibn Abu Kareemah, and his nick name was Abu Muhammad Al-Hijaaazi, from Koofah, the interpreter of the meaning of the Quran. He died in 127 A.H.

She is called a bad woman in no uncertain terms !!! (Istakhfar Allah) and that she had an affair with a Roman soldier, by the Jewish Rabbis in their Babylonian Talmud (which to the Jews is more important then the Torah), and Jesus is even called worst names. Jesus (AS) is called a magician and an imposter and died the four deaths. That he will burn in hell in boiling (*****). I can not even consider completing this sentence as it is so disgraceful and terrible . I will discuss the Babylonian Talmud in more details in a subsequent chapter. It is called the Babylonian Talmud, because it was put down and finally written in Babylon over hundreds of years, where the Jewish Rabbis established a school after their captivity in Babylon in 586 BC. That school continued in Babylon until the advance of Islam, when the Talmud was finally published.

We also know from the Christian Bible (New Testament) that the Jews laid a charge against Jesus(AS) that he was a magician and that he was guided by the devil.

The story below is of how the Jewish leaders (Pharisees) claimed that Jesus was healing by the Power of the devil.

{12:22} Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. {12:23} And all the people were amazed, and said, Is not this the son of David? {12:24} But when the Pharisees heard [it,] they said, This [fellow] doth not cast out devils, but by Beelzebub the prince of the devils. {12:25} And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: {12:26} And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? {12:27} And if I by Beelzebub cast out devils, by whom do your children cast [them] out? therefore they shall be your judges. {12:28} But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. – Gospel of Mathew King James Bible.

Ibn Ishaq and the Jews:

1. The Jews say that their Punishment in the Afterlife is but a few days and Allah answers them in the Quran:

Below is the Text from Ibn Ishaq and the Arabic Translation:

Ibn Ishaq says: Maula Zayd bin Thabit related to me on behalf of Akrama and Saeed bin Jubair , from Ibn Abass who says: When the Messenger of Allah (SAW) came to Medina, the Jews were saying: The length of this world is 7,000 years, and Allah will torture people in the Fire (of hell) for every 1000 years one day in the Fire of the reckoning of the Afterlife, and it will be only 7 days after which the torture in the fire(of hell) will stop.

Allah sent down the following Ayah in the Quran in answer to the Jews:

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا
مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ تُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ ﴿٨١﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

80. And they say: The fire (of punishment) will not touch save for a certain number of days. Say: Have ye received a covenant from Allah truly Allah will not break His covenant or tell ye concerning Allah that which ye know not?

81. Nay, but whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire; they will abide therein.
Quran Surah Al Baqarah -Pickthal

دعوى يهود قلة العذاب في الآخرة ، و رد الله عليهم

قال ابن إسحاق : وحدثني مولى لزيد بن ثابت عن عكرمة ، أو عن سعيد بن جبير ، عن ابن عباس ، قال : قدم رسول الله صلى الله عليه وسلم المدينة ، واليهود تقول : إنما مدة الدنيا سبعة آلاف سنة ، وإنما يُعذب الله الناس في النار بكل ألف سنة من أيام الدنيا يوما واحدا في النار من أيام الآخرة ، وإنما هي سبعة أيام ثم ينقطع العذاب .

وقالوا لن تمسنا النار الا أياما معدودة . قل أتخذتم عند الله عهدا فلن يخلف الله عهده أم تقولون على الله فأنزل الله في ذلك من قولهم : . أي من عمل بمثل أعمالكم ، وكفر بمثل ما كفرتم به ، يحيط كفره بما له عند الله من (ما لا تعلمون . بلى من كسب سيئة وأحاطت به خطيئته والذين آمنوا وعملوا الصالحات أولئك أصحاب الجنة هم فيها) أي خلد أبدا . (فأولئك أصحاب النار هم فيها خالدون) حسنة ، : أي من آمن بما كفرتم به ، وعمل بما تركتم من دينه ، فلهم الجنة خالدين فيها ، يخبرهم أن الثواب بالخير والشر مقيم على أهله أبدا ، لا انقطاع (خالدون له .

THE JEWS DENY THE PROPHETHOOD OF SOLOMON (AS)

When Solomon bin David was mentioned as one of the Prophets, Ibn Ishaq said: And when the Messenger of Allah (SAW) informed me, one of their Rabbis said: Are you not astonished by what Mohammed(SAW) when he claims that Solomon bin David was a Prophet, by Allah he was only a Sorcerer and Allah brought down the following Ayah after their saying:

Surah Al Baqarah

102. And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic

وَاتَّبَعُوا مَا تَتْلُوا
الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ
النَّاسَ السِّحْرَ
اليهود ينكرون نبوة سليمان عليه السلام ، ورد الله عليهم

لما ذكر سليمان بن داود في المرسلين ، قال بعض أحبارهم : ألا تعجبون من محمد ، - قال ابن إسحاق : وذلك أن رسول الله صلى الله عليه وسلم - فيما بلغني ، أي (وما كفر سليمان ولكن الشياطين كفروا) يزعم أن سليمان بن داود كان نبيا ، والله ما كان إلا ساحرا . فأنزل الله تعالى في ذلك من قولهم : باتباعهم

The Jews claim that Solomon in his old age turned his heart from Allah (Elohim) and went after other gods because of the influence of his wives who turned Solomon to Pagan worship. Of course there is no truth in this , the truth of the matter is that the Jews hated Solomon because he married non-Jewish wives and prayed to the God of all mankind, and not just to the god of Israel

The following passage from the Hebrew Bible claims that Solomon(AS) worshipped Pagan gods:

{11:1} But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, [and] Hittites; {11:2} Of the nations [concerning] which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: [for] surely they will turn away your heart after their gods: Solomon clave unto these in love. {11:3} And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. {11:4} For it came to pass, when Solomon was old, [that] his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as [was] the heart of David his father. {11:5} For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. {11:6} And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as [did] David his father. {11:7} Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that [is] before Jerusalem, and for Molech, the abomination of the children of Ammon. {11:8} And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. {11:9} And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, {11:10} And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. {11:11} Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. 1 Kings- King James Bible

When Solomon(AS) built the Temple in Jerusalem, he offered the following prayers in the Temple:

{8:41} Moreover concerning a stranger, that [is] not of thy people Israel, but cometh out of a far country for thy name's sake; {8:42} (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; {8:43} Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as [do] thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

Solomon asked Allah that the stranger who is not from the people of Israel comes to pray in the Temple in Jerusalem that Allah answers his prayers and that all the people of the earth may pray to Allah (Elohim) and know His name. The Jews hated Solomon for

that for they make an exclusive claim that their god is not a Universal God of all the people of the earth but only the God of Israel. That is one of the reasons why the Jewish Rabbis claim that Solomon was not a Prophet of Allah.

The Letter of Prophet Mohammed (SAW) to the Jews of Khaybar:

Ibn Ishaq said: The Messenger of Allah (SAW) wrote to the Jews of Khaybar as I was informed by Mauli of the people of Zayd bin Thabit, related by Akrama and on Saeed bin Jubair, on Ibn Abass:

In the Name of Allah the Most Merciful

From the Messenger of Allah (SAW) friend of Moses and his brother, and the believer in the message of Moses: Allah has said to you oh People of the Torah that which you find in your Book:

Mohammed is the Messenger of Allah and those who are with him are very harsh on the Kuffar and merciful towards each other, you see them in prostration seeking blessings of Allah and his acceptance, in their faces are the signs of their prostration, similar to those in the Torah, and in the Ingeel (Christian Bible) as a plant which has sprouted and it became strong and thick and mature on its stem, and the Planter astonishes the Kuffar.

Shiin-Tay-Alif = to bring out the stalk (of a plant), sprout forth, walk on the bank of a river or valley.

shat'un - the stalk of a plant. shaati'un (pl. shawaatiun) - branch of or shoot of a river or valley.

Alif-Zay-Ra = to strengthen/aid/assist/help/sympathise,

Siin-Waw-Qaf = to drive/impel/urge. yusaquna - they are driven or led. saiqun - driver. suq (pl. aswaq)

- market, stem, leg, kashafat an saqaiha (27:44) is a well known Arabic idiom meaning to become prepared to meet the difficulty or to become perturbed/perplexed or taken aback, the literal meaning is "she uncovered and bared her shanks". yukshafu an saqin (68:42) means there is severe affliction and the truth laid here, it is indicative of a grievous and terrible calamity and difficulty. masaq - the act of driving.

Gh-Ya-Thal = watered (with rain), rained upon, rain; [of a blind man] search, seek; [of a camel] became fat ghatha vb. (1)

- **كتابه صلى الله عليه وسلم إلى يهود خيبر**
- قال ابن إسحاق : وكتب رسول الله صلى الله عليه وسلم إلى يهود خيبر ، فيما حدثني مولى لآل زيد بن ثابت ، عن عكرمة أو عن سعيد ابن جبير ، عن ابن عباس :
- بسم الله الرحمن الرحيم ، من محمد رسول الله صلى الله عليه وسلم ، صاحب موسى وأخيه ، والمصدق لما جاء به موسى محمد رسول الله والذين معه أشداء على : ألا إن الله قد قال لكم يا معشر أهل التوراة ، وإنكم لتجدون ذلك في كتابكم : الكفار رحماء بينهم ، تراهم ركعا سجدا يبتغون فضلا من الله ورضوانا ، سيماهم في وجوههم من أثر السجود ، ذلك مثلهم في التوراة ، ومثلهم في الإنجيل كزرع أخرج شطأه فآزره فاستغلظ فاستوى على سوقه ، يعجب الزراع ليغيظ بهم الكفار ، (وعد الله الذين آمنوا وعملوا الصالحات منهم مغفرة وأجرا عظيما .

وإني أنشدكم بالله ، وأنشدكم بما أنزل عليكم ، وأنشدكم بالذي أطعم من كان قبلكم من أسباطكم المن والسلوى ، وأنشدكم بالذي أبيض البحر لأبائكم حتى أنجاهم من فرعون وعمله ، إلا أخبرتموني : هل تجدون فيما أنزل الله عليكم أن تؤمنوا بمحمد ؟ فإن فادعوكم إلى الله وإلى نبيه (قد تبين الرشد من الغي) كنتم لا تجدون ذلك في كتابكم فلا كره عليكم .

PAGAN PRACTICES OF THE JEWS

Polytheism in Ancient Israel?

This question was the title of Chapter 5 in a book by the famous scholar J Alberto Soggin who passed away last year. It is a valid question and we will put down his arguments as to why this question was raised in his book, Israel in the Biblical Period. This question has been raised by many scholars, least of which is someone of the reputation of Soggin.

The basis for putting out such a statement is the confusion that has arisen out of the description of multiple gods in the Hebrew Bible as well as the concept of the Son of God which appears to be Jewish rather than Christian in origin. We will deal with these issues in detail further in this section. So far we know of Elohim (Allahum) the God of Abraham, Ishmael, Isaac, Jacob and Moses, and we have a second “god” YHWH pronounced variously as Yahweh who is supposed to be the individual god of Israel (and of no one else!), then we have also the Concept of the Son of God, which may be surprising to many people, but actually it originated with the Hebrew Bible even before Jesus.

*Polytheism in Ancient Israel?**

5.1 Deuteronomy 32.8–9

In Deuteronomy 32.8–9 we read these words:

When the Most High divided the peoples,
when he separated the sons of men,
he fixed the bounds of the peoples
according to the number of the sons of Israel.
But the portion of YHWH was his people,
Jacob was his heritage.

The text is not of a kind to attract the attention of anyone who reads it cursorily; however, anyone who dwells on it will note immediately that it does not make sense. What does 'the Most High . . . fixed the bounds of the peoples according to the number of the sons of Israel' mean? And in fact, when we look at the text of the Septuagint translation, dated not before the middle of the third century BCE, we note that there is a variant and more significant meaning: at the end of v. 8 we in fact read *kata arithmon angelōn Theou*, 'according to the number of the angels of God', a statement which reflects a concept also well known to the late book of Daniel, where in chs 8–10 angels appear to represent various nations.

But we find another even more interesting reading in a fragment of Deuteronomy discovered at Qumran among the

* For this subject see Lang 1981 and Stolz 1996.

Dead Sea Scrolls (designated 4Q44). It says '... [according to the number] of the sons of 'ēl', the deity whom we have already met in connection with the religion of Syria and Canaan (see 2.1a); in 'middle Judaism' (for this term see Boccaccini 1991) the name is used for the God of Israel, together with the longer form 'lōhīm. So it is clear that the text has been manipulated to eliminate any trace of polytheism; its original form must have been:

When the Most High divided the peoples,
when he separated the sons of men,
he fixed the bounds of the peoples
according to the number of the sons of 'ēl (i.e. God).
But the portion of YHWH was his people,
Jacob was his heritage.

That explains the mystery of a phrase which makes no sense in the Hebrew text. It originally asserted a form of henotheism: every people is assigned to a deity (in Hebrew the expression 'son of NN' often has the meaning 'individual of the category NN'), but the portion of YHWH is his people.

5.2 Other references in the Hebrew Bible

This is not an isolated case: there are some psalms which make YHWH appear in the midst of an assembly of the gods, sometimes as their sovereign.

In Psalm 82.1 we read:

God has taken his place in the divine assembly,
he judges (or rules)* in the midst of the gods.

Or in Psalm 95.3:

For YHWH is a great God,
a great king above all the gods.

* In archaic or archaizing texts the root *šāpaṭ* can have both meanings.

SONS OF GOD

GENESIS CH 6

2 And it came to pass when men began to be numerous upon the earth, and daughters were born to them, 3 that the **sons of God** having seen the daughters of men that they were beautiful, took to themselves wives of all whom they chose.⁵ Now the giants were upon the earth in those days; and after that when the **sons of God** were wont to go in to the daughters of men, they bore *children* to them, those were the giants of old, the men of renown.

DEUTERONOMY

CH 32

43 Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the **sons of God** strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people.

PSALM 89

5 The heavens shall declare thy wonders, O Yahweh; and thy truth in the assembly of the saints. 6 For who in the heavens shall be compared to Yahweh? and who shall be likened to Yahweh among the **sons of God**?

Prophet DANIEL

SONG OF THE THREE CHILDREN

24 And Nabuchodonosor heard them singing praises; and he wondered, and rose up in haste, and said to his nobles, Did we not cast three men bound into the midst of the fire? and they said to the king, Yes, O king. 25 And the king said, But I see four men loose, and walking in the midst of the fire, and there has no harm happened to them; and the appearance of the fourth is like the **Son of God.**

We therefore have the main issue to consider here, which is the Sons of God as defined in the above verse of the Hebrew Bible (I have taken these verses from the Septuagint). It is clear from the above, that Yahweh or YHWH is considered to be the Son of God, and there are other sons of God according to the above references from the Hebrew Bible. How has that come to be is not really a mystery. The Israelites and the Judeans were heavily influenced by the Pagan worship surrounding them completely. Within Canaan, there was El the supreme god and his 70 children, in Assyria and Ugarit, El and his pantheon of 70 children was worshipped. In Egypt the Pharaoh considered himself to be the incarnation of Horus, the Son of god (Osiris). Each Pharaoh considered himself to be divine and the incarnation of Horus, thus we have the King or Pharaoh of Egypt to be a divine being, himself being the Son of god, that is the manifestation of Horus on earth. The Quran tells us that Pharaoh blasphemed and set himself up as a god on earth:

29. (Pharaoh) said: If thou chooseth a god other than me, I assuredly shall place thee among the prisoners. Surah 26 Al Shuara
4. Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he suppressed, killing their sons and sparing their women. Lo! he was of those who work corruption. Surah 28 Al Qasas
38. And Pharaoh said: O chiefs! I know not that ye have a god other than me, so kindle for me (a fire), O Haman, to bake the mud; and set up for me a lofty tower in order that I may survey the god of Moses; and lo! I deem him of the liars. Surah 28 Al Qasa

24. And proclaimed: "I (Pharaoh) am your Lord the Highest." Surah 79 Al Naziat

The Israelites and more specifically the Judeans (Jews) were very familiar and intimately involved with these Pagan Customs. They wanted a Divine King to Rule Israel who is the son of god. They wanted their own god, and they were not interested in a Universal God who is the Supreme Lord of all Creation. They wanted an individual god for

them only, and if one did not exist they would invent him. They saw that the Egyptians had their own gods, (Isis, Osiris, Horus Trinity), the Canaanites had El and the pantheon of gods and the Assyrian above them also had a Pantheon, El was the god of Ugarit an Assyrian town with his pantheon.

Israel and Judah wanted their own Divine King, the Messiah who was also the Son of God, that is why the Jewish High Priests when Jesus was brought to them put to him the following question:

The Messiah is often referred to as מֶלֶךְ הַמָּשִׁיחַ, Mélekh ha-Mashíah literally meaning "the anointed king." This Messiah the Jews wait for till today, and he is supposed to be a Divine King, the Son of God who will usher in the Messianic age for the Jews where they will reign supreme for 1000 years . This is the age of heaven on earth for the Jews.

That is why the Jewish Priests and Rabbis put the following question to Jesus(AS) when he was brought forward to them: Jesus **before the Sanhedrin**

⁵⁷Those who had arrested Jesus took him to Caiaphas the high priest where the scribes and the presbyters were assembled.

⁶²The high priest stood up and said to Jesus, "Do you not have any answer? What is this that these people testify against you?" ⁶³But Jesus remained quiet. The high priest told him, **"I adjure you by the living God, to tell us whether you are the Christ, the Son of God."**

⁶⁴Jesus replied, "You have said it! Nevertheless, I tell you that after this, you will see the Son of Man sitting at the right hand of the Power, coming on the clouds of heaven."

⁶⁵Then the high priest tore his vestment and exclaimed, "He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy.

⁶⁶What do you think?"

They answered, "He deserves death!" ⁶⁷Then, they spit in his face and beat him with their fists. And some slapped him, ⁶⁸saying, "Prophecy to us, O Christ! Who hit you?"

Jesus answers them directly from their scriptures which he was extremely well versed in. He quotes Daniel 7.13. The Jewish High Priest tears up his clothes and says enough, he has spoken blasphemy, and asks the assembly of Jewish priests what do you think. The answer is that he should be put to death because of blasphemy.

I saw in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. Daniel 7.13

The term Son of Man in the Hebrew Bible is used to denote a Prophet and is different from the Son of God.

The Vision of Ezekiel

Here in his vision Ezekiel who was a Prophet is called the Son of Man.

2:1 This was the appearance of the likeness of the glory of the Lord. And I saw and fell upon my face, and heard the voice of one speaking: and he said to me, Son of man, stand upon thy feet, and I will speak to thee. 2 And the Spirit came upon me, and took me up, and raised me, and set me on my feet: and I heard him speaking to me. 3 And he said to me, Son of Man, I send thee forth to the house of Israel, them that provoke me; who have provoked me, they and their fathers to this day. 4 And thou shalt say to them, Thus saith the Lord.

The High Priest of the Sandhrinham would not have asked the question, Are you the Messiah, the Son of God?, if it was not in agreement and conformity with the Jewish Religion and customs of the time. That is the High Priest wanted to know if Jesus was the Messiah that the Jews were waiting for and if he was the Son of God. Therefore the conclusion one reaches from this is that the Messiah and the Son of God, one and the same thing, was in fact part and parcel of the Jewish religion and tradition. Jesus answers them in the negative, his answer is You said it not I, then he goes on to quote a verse from the Hebrew Bible, No I am not the son of God but the son of Man, that is a mere prophet but not divine and I don't claim divinity. Yes I am at the right hand of Power, that is according to the Quran, Jesus will be the witness against the people of Israel on the day of Judgment because he came precisely for the Israelites.

Jesus(AS) mission in the Quran

Both the Quran and the Bible confirm the same point, the Mission of Jesus was primarily to the Israelites, Beni Israel. He learnt the Torah at a tender age by the Permission of ALLAH and debated with the Jewish Scholars and doctors of Law and the Rabbis and he astonished them of his learning, they were confounded, how can such a young teenager know so much about the Torah and Jewish Law.

The Quran Says that ALLAH will teach Jesus (AS) the Scriptures and the Torah and he is sent as a Messenger to Beni Israel. We know that Jesus(AS) at the very tender age in his teens was debating and arguing with Jewish scholars, doctors of Law and Rabbis in the Temple in Jerusalem and they were astonished by his Learning, which even the best of them could not match. The mission of Jesus as stated in the Quran (Surah Al Maidah) below is a Messenger to Beni Israel. The Bible also says the Mission of Jesus was to the Lost Sheep of Israel (see below).

ALLAH sent Jesus(AS) with signs and miracles to Beni Israel and the Enjeel (Bible) confirming that which was in the Torah as a continuation of the same Abrahamic Message to the Israelites. But unfortunately the Children of Israel, the majority of which, not only rejected his mission, their leaders rose against him.

This is confirmed in Surah An Nissa Ayat 159 below, that the people of the Book (the Israelites) rejected his mission and his Call to them and he will be a witness on them on the Day of Judgement.

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

159. There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them- Surah 4 Al Nisaa

Surah AL Ma'idah

48. And He(Allah) will teach him the Scripture and wisdom, and the Torah and the Gospel.

49. And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are believers.

{11:5} The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. Mathew

50. And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me Surah 3 Al Imran

46. And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah a guidance and an admonition unto those who ward off (evil). Surah 5 Al Ma'idah

1. And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic. Surah 61 As Saff

14. O ye who believe! Be Allah's helpers, even as Jesus son of Mary said unto the disciples: Who are my helpers for Allah? They said: We are Allah's helpers. And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against their foe, and they became the uppermost. Surah 61 Al Saff

JESUS MISSION IN THE BIBLE

The child Jesus discussing the Law, Torah with the Doctors of Law in the Temple at Jerusalem The Bible (see Mathew (10:5) below says the Mission of Jesus is to the Lost Sheep of Israel. This confirms exactly what the

Mission of Jesus (AS) in the Quran above. He was sent to Beni Israel to guide them back to the True Abrahamic Religion and away from the wrong path, The Sheep of Israel are lost, and the Mission of Jesus was to save them.

{2:43} And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not [of it.] {2:44} But they, supposing him to have been in the company, went a day's journey; and they sought him among [their] kinsfolk and acquaintance. {2:45} And when they found him not, they turned back again to Jerusalem, seeking him. {2:46} And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. {2:47} And all that heard him were astonished at his understanding and answers. {2:48} And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.'

Jesus Mission to the Lost sheep of Israel

Mathew

{10:5} These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into [any] city of the Samaritans enter ye not: {10:6} But go rather to the lost sheep of the house of Israel. {10:8} Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. {

{15:21} Then Jesus went thence, and departed into the coasts of Tyre and Sidon. {15:22} And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, [thou] Son of David; my daughter is grievously vexed with a devil. {15:23} But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. {15:24} But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

The only religion that existed was the Religion of the People of Israel. There was no such thing called the Jewish Religion. Jewish means those who belong to the Tribe of Judah , whose Patriarch Head was Judah himself, one of the sons of Jacob. No religion was ever revealed called Judaism , it simply means those who belong to a Tribe, it is a Tribal Identity and not a Religion. That is why the Quran says that Abraham was not a Jew :

The revelations from Allah to Moses was for the whole tribe of Israel or the People of the Book, which consisted of 12 Tribes, whose head was the Prophet Jacob AS, re-named Israel.

After the death of Solomon (AS) , the United Kingdom of Israel split into two Kingdoms (957 BC), Israel and Judah as discussed above. They were at each others throats and reached the point of going to the brink with an all out civil war between them, before they pulled back. Both Kingdoms of Judah and Israel fell into idolatry worship and pagan rituals.

PAGAN WORSHIP

In order to discuss Pagan worship of the Israelites , we need to first discuss the pagan religions that surrounded the Israelites which influenced them into disbelief and paganism.

The pagan religions surrounding and influencing the Israelites were the religions of Egypt, Canaan, Phoenicia, Assyria and Babylon. The last, Babylon, did not have a significant impact on the Israelites until their Captivity in Babylon in the year 586BC after destruction of their temple in Jerusalem by King Nebuchadnezzar.

The Israelites lived for over 400 years in Egypt from the time of the enslavement of Joseph (Yusuf), the son of Jacob (Israel) after he was sold into slavery by his brothers. During those 400 years the Israelites were intimately involved and aware of the Egyptian pagan practices. The worship of the Bull or Golden Calf is part of the Egyptian pagan religion

Quran Surah 23. Al-Muminun.

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ
إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٥﴾ فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ
مِثْلِنَا وَقَوْمُهُمَا لَنَا عَبِيدُونَ ﴿٤٦﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٧﴾ وَلَقَدْ

45. Then We sent Moses and his brother Aaron with Our tokens and a clear warrant

46. Unto Pharaoh and his chiefs, but they scorned (them) and they were despotic folk.

47. And they said: Shall we put faith in two mortals like ourselves, and whose folk are servile unto us?

48. So they denied them, and became of those who were destroyed.

The above Verses in the Quran are important in understanding the relationship between the Israelites in Egypt and their Egyptian hosts. Verse 45 informs us that Allah sent Moses and his brother Aaron with our revelations and a clear sign. To Pharaoh and his subordinates but they were arrogant and they were a nation who became haughty and high. And they said are we to believe in these two men who are like us and their People worship us? And they denied them and were of those who were destroyed.

The most important aspect of these verses is Verse 47. Unfortunately it is incorrectly translated, as the last three

words of this verse وَقَوْمُهُمَا لَنَا عَبِيدُونَ does not mean whose folk are servile unto us as translated above (by Pickthaal). It actually mean as I translated above, whose folk or People WORSHIP us, Lana Abudoon. It does not mean and these People are enslaved to us, So we have a clear statement by Pharaoh that he considered the Israelites to be worshipping him and his religion.

We are told in the Quran that when Moses(AS) was up on Mount Sinai receiving the Commandments from Allah, the Israelites decided to build a pagan deity, a bull out of gold. While Moses was conversing with Allah for forty days, his people down below built a statue of a pagan Egyptian deity, the Apis Bull.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾

88. Then he produced for them a calf(bull), of saffron hue, which gave forth a lowing sound. And they cried: This is your God and the God of Moses, but he hath forgotten. QURAN SURAH 20 TA'HA

The translation of the Verses of the Quran relating to Moses and the Bull. Unfortunately the translation in English is inaccurate and translates the Arabic word **الْعِجْلُ** which should be rendered in English as Bull, into the word Calf. The Quran is Supremely Accurate, and every word has deep meaning and subtlety. There is a very good reason why the Quran uses the word Bull rather than a Calf or a Cow. Because this Bull that the Israelites crafted out of their gold ornaments is non other then the Egyptian Apis Bull, which is a pagan Egyptian Deity. I have highlighted the English translation with the word **bull** in brackets which is my own insertion into the translated text.

QURAN SURAH 2 AL BAQARAH

﴿ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴾

51. And when We did appoint for Moses forty nights (of solitude), and then ye chose the calf (**bull**), when he had gone from you, and were wrongdoers.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَلْقَوْنِي بِنُفُوسٍ غَافِقَةٍ أَنْفُسَكُمْ أَنْفُسَكُمْ فَتَوْبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥١﴾

54. And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf (**bull**)(for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.

﴿ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴾
 ﴿٥٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
 وَاسْمَعُوا ۚ قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بَشَرًا مِثْلُكُمْ
 يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٣﴾ قُلْ إِنْ كَانَتْ لَكُمْ آلَاءُ خَيْرٌ

92. And Moses came unto you with clear proofs (of Allah's sovereignty), yet, while he was away, ye chose the calf (**bull**)(for worship) and ye were wrongdoers.93. And when We made with you a covenant and caused the Mount to tower above you , (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the Covenant). Say (unto them): Evil is that which your belief enjoineeth on you, if ye are believers. SURAH 2AL BAQARAH

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ
ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَءَاتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ﴿١٥٣﴾ وَرَفَعْنَا

SURAH AL NISAAH

153. The People of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even after that) they chose the calf (bull) (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority.

QURAN SURAH 7 AL ARAF

يَعْمَلُونَ ﴿١٤٧﴾ وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ
أَلَم يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا

148. And the folk of Moses, after (he had left them), chose a calf (bull) (for worship), (made) out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spake not unto them nor guided them to any way? They chose it, and became wrong doers. QURAN SURAH 7 AL A'RAF

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَاهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

152. Lo! those who chose the calf (bull) (for worship), terror from their Lord and humiliation will come upon them in the life of the world. Thus do We requite those who invent a lie.

THE STORY OF THE BULL IN THE HEBREW BIBLE

BOOK OF GENESIS

32:1 And when the people saw that Moses delayed to come down from the mountain, the people combined against Aaron, and said to him, Arise and make us gods who shall go before us; for this Moses, the man who brought us forth out of the land of Egypt—we do not know what is become of him. 2 And Aaron says to them, Take off the golden ear-rings which are in the ears of your wives and daughters, and bring them to me. 3 And all the people took off the golden ear-rings that were in their ears, and brought them to Aaron. 4 And he received them at their hands, and formed them with a graving tool; and he made them a molten calf, and said, These *are* thy gods, O Israel, which have brought thee up out of the land of Egypt. 5 And Aaron having seen it built an altar before it, and Aaron made proclamation saying, To-morrow *is* a feast of the Lord.

7 And the Lord spoke to Moses, saying, Go quickly, descend hence, for thy people whom thou broughtest out of the land of Egypt have transgressed; 8 they have quickly gone out of the way which thou commandedst; **they have made for themselves a calf, and worshipped it, and sacrificed to it, and said, These are thy gods, O Israel, who brought thee up out of the land of Egypt.**

19 And when he drew nigh to the camp, he sees the calf and the dances; and Moses being very angry cast the two tables out of his hands, and broke them to pieces under the mountain. 20 And having taken the calf which they made, he consumed it with fire, and ground it very small, and scattered it on the water, and made the children of Israel to drink it. 21 And Moses said to Aaron, What has this people done to thee, that thou hast brought upon them a great sin? 22 And Aaron said to Moses, Be not angry, *my* lord, for thou knowest the impetuosity of this people. **23 For they say to me, Make us gods, which shall go before us; for as for this man Moses, who brought us out of Egypt, we do not know what is become of him.** 24 And I said to them, If any one has golden ornaments, take them off; and they gave them me, and I cast them into the fire, and there came out this calf. 25 And when Moses saw that the people was scattered, —for Aaron *had* scattered them *so as to be* a rejoicing to their enemies, — 26 then stood Moses at the gate of the camp, and said, Who is on the Lord's side? let him come to me. Then all the sons of Levi came to him. 27 And he says to them, Thus saith the Lord God of Israel, Put every one his sword on his thigh, and go through and return from gate to gate through the camp, and slay every one his brother, and every one his neighbour, and every one him that is nearest to him. 28 And the sons of Levi did as Moses spoke to them, and there fell of the people in that day to the *number of* three thousand men.

Moses (AS) slaughters 3000 Israelites (Genesis 32:28) because they built and worshiped the golden calf, the Egyptian pagan deity while he was on Mount Sinai. Allah ordered Moses to slaughter these pagan worshippers. It is interesting to note that our Prophet Mohammed (SAW) was ordered by Allah to slaughter 700 Jews from the Tribe of Beni Qurayza because of their hatred and plotting against Islam, the religion of Allah. Those Jews that were slaughtered were "Al-Kahinan," that is they were a priestly class. They fermented, planned and financed the revolt of Quraish against Prophet Mohammed (SAW) and the Muslims. Gabriel ordered that they be put to death, in the same way that Moses (AS) put to death 3000 of his own people for building and worshipping the Golden Bull.

Both Kingdom of Israel and Judah fall into Pagan Worship after the Death of Solomon. The major pagan deities which were worshipped by the Israelites was taken from their Canaanite neighbors, the worship of Baal and his wife Astarte, as well as the worship of Molech who is also called Milcom, which is also infact an aspect of Baal. Baal was supposed to be one of the 70 sons of El the head of the pantheon and the supreme god according to the Canaanite pagan religion. Child sacrifice was very common practice and was made to Molech or Milcom by the pagans to ward off calamities. The worship of Baal and Astarte was widespread among the Israelites from the time after the death of Moses, and continuing over a period of 600 years until the final destruction of the Kingdom of Judah by the Babylonians. Indeed the Jews were warned by their prophets, Uriah and Jeremeiah that if they don't stop worshipping Baal and Astarte, their kingdom and Jerusalem will be destroyed. The Jews did not heed these warnings, and the King of Judah slew the Prophet Uriah and Jeremiah escaped with his own life.

The worship of Baal and his wife Ashtaroth (Astarte, Asherah) is normally carried out by erecting Alters in houses, and even in the Temple in Jerusalem and at places known as high groves or high places. These baal alters are placed on top of hills or high up in the mountains for the worship of the pagan god Baal and next to

the alter of Baal there is the symbol of Ashtaroth normally as a wooden symbol or a wooden pole. There is continuous reference to setting up alters for Baal worship in the old testament and in high places and groves.

Moses was given the following Commandment:

{18:21} And thou shalt not let any of thy seed pass through [the fire] to Molech, Book of Leviticus-Hebrew Bible

From Hebrew Bible. The verses below were from the time of Judges which is approximately 1100 BC even hundred years before the Rule of King David, the Israelites were worshipping Baal the pagan Canaanite god:

{2:11} And the children of Israel did evil in the sight of the LORD, and served Baalim: {2:12} And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that [were] round about them, and bowed themselves unto them, and provoked the LORD to anger. {2:13} And they forsook the LORD, and served Baal and Ashtaroth. -Judges Kind James Bible

{3:7} And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves. Judges King James Bible

8:33 And it came to pass when Gedeon was dead, that the children of Israel turned, and went a whoring after Baalim, and made for themselves a covenant with Baal that he should be their god. 8:34 And the children of Israel remembered not the Lord their God –Judges Greek Septuagint Bible.

After the period of Judges, the Israelites wanted a King to rule them, as they did not have a king like other tribes or countries surrounding them . The period of Judges lasted over 100 years .

Allah answered their prayers by appointing Saul (1067-1055 BC) as a King over the Israelites:
QURAN SURAH 2 AL BAQARAH Verse 246-247

﴿٢٤٦﴾ أَلَمْ تَرَ إِلَى آلِمَالِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ هُمْ أَبَعَثْ لَنَا
مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا
تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا
كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٧﴾ وَقَالَ لَهُمْ
نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ
أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ
وَرَزَّادَهُ بِسَطَّةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

وَلَمَّا بَرَزُوا

لَجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
 الْكَافِرِينَ ﴿٢٤٦﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ
 وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ
 الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٤٧﴾ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا

246. Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a Prophet whom they had: Set up for us a King and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is Aware of evil doers.
 247. Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His sovereignty on whom He will. Allah is All Embracing, All Knowing.

250. And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.

251. So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.

Infact that Prophet which appointed Saul in the above verses of the Quran is no other then the prophet Samuel as recorded in the Hebrew Bible in the Book of Samuel:

{9:15} Now the LORD had told Samuel in his ear a day before Saul came, saying, {9:16} To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him [to be] captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. {9:17} And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

{10:17} And Samuel called the people together unto the LORD to Mizpeh; {10:18} And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, [and] of them that oppressed you: {10:19} And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, [Nay,] but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

{10:24} And Samuel said to all the people, See ye him whom the LORD hath chosen, that [there is] none like him among all the people? And all the people shouted, and said, God save the king. {10:25} Then Samuel told the people the manner of the kingdom, and wrote [it] in a book, and laid [it] up before the LORD. And Samuel sent all the people away, every man to his house. 1 SAMUEL- KING JAMES BIBLE

Saul was the first King of Israel, followed by David who slew Goliath , when he was only a young shepherd boy. It was the battle where the army of King Saul of Israel was fighting the Philistines, and the Philistines made the proposal that the battle should be settled by a single combat and they nominated their champion the Gigantic warrior Goliath. No one from the Israeli army would dare go and oppose Goliath in single combat, even King Saul promised rich rewards to the victor. There by chance a shepherd boy named David presented himself and defeated Goliath with a sling and a stone and cut his head off. This shepherd boy will become the next King of Israel, King David, Prophet David(AS).

After the death of Solomon (AS) , the United Kingdom of Israel split into two Kingdoms (957 BC), Israel and Judah, and the two kingdoms fell back into pagan worship. For an example, King Jeroboam, the King of the Northern Kingdom of Israel after the separation, fell into Idolatry. We take up the story from Graetz “ During his stay in Egypt, Jeroboam had become acquainted with the system of worship established there, and he observed that the worship of animals, particularly of the bull, tended to promote the aims of despotic government...and Jeroboam thought he might turn to his own purpose a system so politic and advantageous.

He considered that this idol worship might be of advantage to him in other ways as it would keep him in favor of the court of Egypt. Israel would appear as a dependency of Egypt and both countries , having common religious observances and customs would also have common interests. At Bethel and at Dan , Jeroboam, therefore put up golden calves and issued a proclamation to the effect: “ This is they god , O Israel, who bought thee out of Egypt” p.186, History of the Jews, Graetz.

Jeroboam with his two golden calves worship, did exactly what the Israelites did 250 years before him when they erected an image of a golden calve , the Egyptian Bull of Aphis, while Moses was receiving commandments from Allah on Mount Sinai.

Manasseh, the King of Judah (Kingdom of the Jews) who reigned between 695-608 BC not only sacrificed his son to the pagan god Molech but re-introduced idolatry and pagan worship in his reign.

“Not long after Manasseh’s accession to the throne, the nobles, who acted in the kings name proceeded with the innovations which they had planned. Their first step was to proclaim lawful the use of high alters (these are alters used for human sacrifice and worship of pagan gods), they also introduced the wild orgies of idolatry into Jerusalem and the Temple. Not only the ancient Canaanitiish but also the Assyrian and the Babylonian modes of worship became customary at the Temple, as if in the scorn of the God of Israel. In the court of the Temple, altars were erected to Baal and Astarte and smaller alters on the roofs of houses in honor of the five planets. In the court of the Temple, a large image (Ssemel), probably of the Assyrian goddess Mylitta was erected, as if to give offence to the God of Israel.

More pernicious even then this wild medley of idolatry in itself , were its influences on morality. The profligate temple servants and the priestesses (Kedeshoth) of Astarte were provided with cells where they led a wild and dissolute life. The pyre (Topheth) was once more raised in the beautiful vale of Ben-Hinnom where tender children were cast into the fire as offerings to Molech to avert calamity. Everything was done to cause the memory of the God of Israel to fall into oblivion. The faction of the idolaters persuaded themselves and others that God has become powerless and that He could no longer bring them good or bad fortune.” P.282-283 Graetz – History of the Jews.

“This happened again after the death of King Josiah of the Jewish Kingdom of Judah in the period 608-586 BC. Graetz continues as follows” They (the Jews) cherished the delusion that by resuming the foreign idolatrous practices which had existed during so long a period under Manasseh, they would better their fortune. They therefore returned to their evil ways, erected altars and high places on every hill and under every green tree. In Judah there were as many gods as there were towns. They paid special homage to the Egyptian goddess Neith, the Queen of Heaven. Images of gold and silver , of wood and stone , were again erected in the houses. The Temple itself was, as in Manasseh’s time, once more desecrated by hideous idols. The most disgraceful feature of the change was that the sacrifice of children again prevailed, as in the days of Ahaz and Manasseh. In the beautiful Valley of Hinnom, an altar was again erected , and moaning children were ruthlessly offered up to Molech, the first born especially being selected for the sacrifice. These idolatrous and immoral practices, were accompanied by the vice and crimes of debauchery, adultery, oppression of strangers, widows and orphans, by corruption of justice, untruth, dishonesty, usury and cruelty towards impecunious debtors and murder. “ p 300 Graetz – History of the Jews.

The Jewish prophets of that time warned of the destruction of Judah and the Jewish nation if this wickedness and idolatry persist. The most famous of them were Jeremiah, Uriah, Habakkuk and Ezekiel. “At no period did there arise so many prophets as in the last two decades before the destruction of the Jewish Kingdom. They addressed the nation, the princess and the king almost daily at every opportunity; they warned, roused and threatened them and prophesied their destruction, if the prevailing wickedness did not cease.

Uriah, at the commencement of the reign of King Jehoiakim (706-604 BC) prophesized the destruction of Jerusalem and the whole land, if the people did not give up their evil ways. When Jehoiakim was informed of this prophecy of evil, he dispatched messengers to seize and kill its author.” Graetz

Infact Uriah run away to Egypt for safety but was brought back by the Kings noblemen. Graetz continues “ He was brought back to Jerusalem and beheaded, his body being cast on the burial place of the common people” Graetz.

The King and the priests also tried to kill the prophet Jeremiah when he prophesied the destruction of the Kingdom of Judah and Jerusalem and its Temple. He was sized to be put to death but he escaped. “Hardly had Jeremiah finished these words when the priests and false prophets seized him and said . “ Thou shalt die as though hats prophesised that this Temple will come as that of Shiloh” Graetz (that is the Temple at Jerusalam will be destroyed).

YHWH יהוה

WHO IS YAHWEH (YHWH) the god of Israel?

YHWH or the Tetragram is according to the Jews the name of the God of Israel, or Is it?. We will now discuss this mysterious YHWH which is transcribed in the Hebrew Bible as Lord. Whenever the word Lord is written in the English translations of the Hebrew Bible it is a replacement for YHWH which can not be pronounced, according to the Jewish Rabbis.

So what is this mysterious god of Israel who is name is a four letter Hebrew word?

Yahweh the god of Israel is a Babylonian pagan god

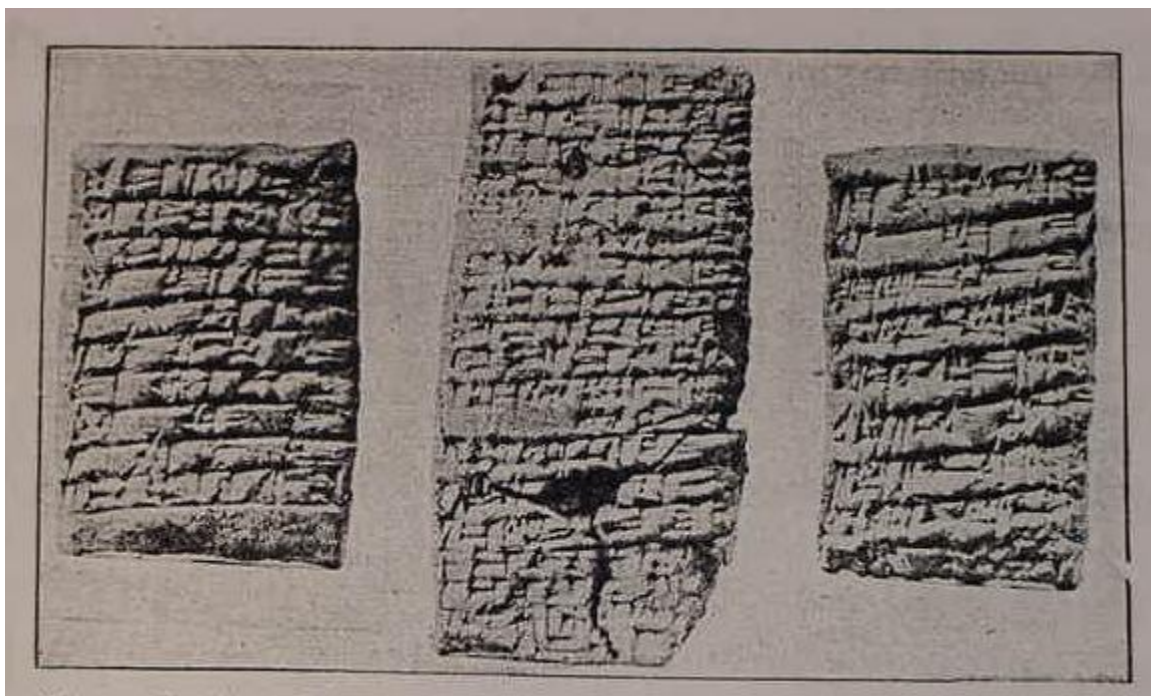
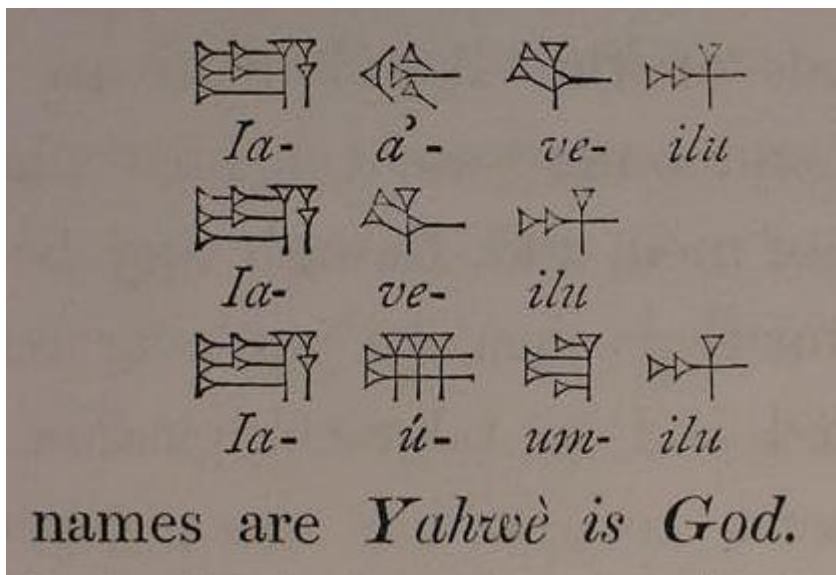
Famous Assyriologist Professor Delitzsch says that Yahweh is a Babylonian god (pagan deity). He found three Babylonian tablets (images below) which state that Yahweh is god.

According to the famous Assyriologist Professor Friedrich Delitzsch in two lectures given at Berlin Germany in 1902 and 1903 noted that Yahweh appeared in Akkadian cuneiform on clay tablets from the world of Hammurabi and his father. He understood *yahweh-el* meant "yahweh [is] god."

Professor Delitzsch:

"...through the kindness of the Head of the Department of Assyrian and Egyptian antiquities at the British Museum, I am able to give a representation of three small clay tablets (figs. below)...they belong to the age of Hammurabi, one in particular to the reign of his father Sin-mubalit...they contain three names which, from the point of view of the history of religion, are of the most far-reaching importance: The names are "**Yahwe is God.**"

"Lecture One, Babel and Bible." Friedrich Delitzsch. *Babel and Bible*.



The Babylonian tablets which Professor Delitzsch translated as Yahweh is god .

Yahweh is a god of the Desert:

Proto-Sinaitic Inscriptions

Rock inscriptions in the Negev desert from the 17th Century BC to the 15th Century BC were discovered and studied by various expeditions including:

I. Discovery of the Proto-Sinaitic

Inscriptions:

- A. Sir William Flinders Petrie 1904-5
- B. B. Sir Alan Gardiner 1916
- C. C. Hubert Grimme and A. Van den Branden: 1923
- D. II. The Harvard Expeditions
- E. A. Harvard, 1927

In 1927 a Harvard University Expedition in the Sinai made a side trip upon their return from Santa Catherina through Serabit el-Khadim.

F. Research of Harris and Hone, conducted from 1994 to April of 1997



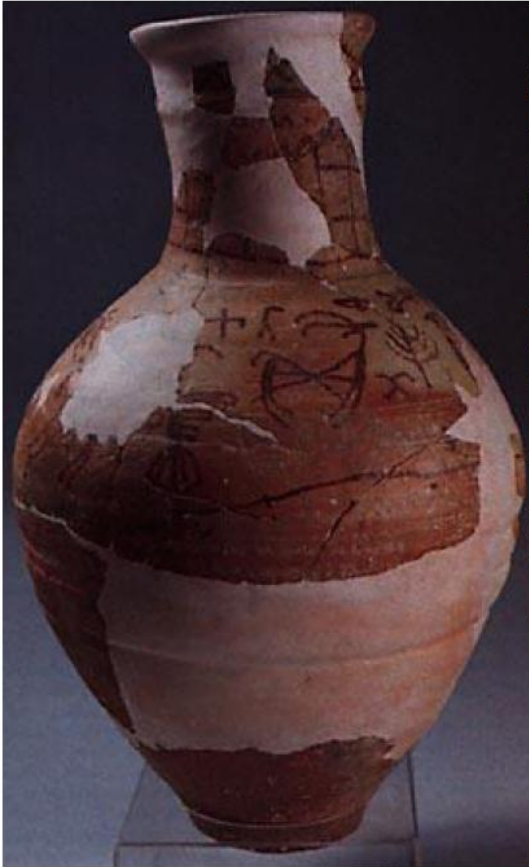
D. James Harris discovered 100s of Proto Siniatic Rock Inscriptions .

Hundreds of Rock inscriptions were discovered in the Negev desert on rocks with the name Yahweh (or Yah) written on the rocks from 17th Century BC to 15th Century BC. Most of these inscriptions pre-date Moses and the settlement of the tribes of Israel in Canaan. It is clear that Yahweh was a Pagan deity worshipped in Sinai and the Southern Negev desert.

The Name of god of Israel Yahweh (Yah) In the Ancient Negev:

A search of Proto-Sinaitic inscriptions by I. Beit-Arieh, and B. Sass, has uncovered several inscriptions of the pan Canaanite name of God (El) in the Sinai dating between the 17th century BCE to the 15th century BCE. The earliest El Yah inscription (late Late Bronze Age) was found on a beautiful Ewer, discovered in a rubbish heap of a **temple at Lachish** in 1934. Lachish and Gat were neighbor Philistine's cities. At that time, 1220 B.C., the sons of

Israel didn't have temple at that time (1220 BC), less in Lachish, infact the Israelites have not even entered into Canaan yet after the Exodus from Egypt. The Temple of Israel was only built in the reign of King Solomon (AS) circa 1015-977 BC, that is 200 years after the Ewer was found in the Canaanite Temple at Lachish. The Israelites prior to the building of the Temple in Jerusalem worshipped in a Tabernacle originally built by Moses , a portable place of worship made out of tents, where the Arc of the Covenant was kept. So we have this Ewer in a temple with the name Yah written on it. Yah or Yahweh was a Canaanite pagan deity.



The earliest El Yah inscription (late Late Bronze Age) was found on a beautiful Ewer, discovered in a rubbish heap of a temple at Lachish in 1934. A more recent article on the subject was a BAR, Sept/Oct. 1991, p. 50. work of Ruth Hestrin, titled "Understanding Asherah--Exploring Semitic Iconography." Hestrin viewed the seven branched tree as an icon that favored the translation of "Elath" אלת, as a female consort of El "Asherah." We have numerous examples of the seven branched tree used as an icon for Yah (Yahweh) and sometimes in an El/Yah combination with such a tree and/or a ram. Also the "Taw" after the El was an archaic ending for El. The "Yah of Gat" ligatures were recognized and translated by Harris and Hone

The Lachish Ewer,; (1220 BCE):



Icon connection, a menorah and a ram:

It is also possible to begin reading at the rams head, left to right then right to left over the same line of signs across and down to the last two signs g-t.

Old Negev: ת יה גת אל תלא

Hebrew: אלת [] תלא [] יה גת

Lexical analysis: 'Elath (אלת the feminine form of El) 'Elat is directly above the tree and Yah (Yahweh) is directly above the ram; תלא (alt) = a place of suspense, uncertainty; y-h (a short form of Yahweh); g-t (גת) = a place name, Gat.

Translation: The tree [of] 'Elath, a place of suspense, the ram Yah of Gat.

[From Ruth Hestrin, "Understanding Asherah"

BAR, Sept./Oct. 1991, pp. 50-52-59. The "Yah of Gat" translation by Harris and Hone.

Yahweh of Samaria & His Asherah

We have another problem with this god of Judiasim Yahweh, he appears to have a wife, and her name is Asherah.

8th Century BC drawing of Yaweh and Ahserah on a pottery shard. Asherah is represented by the Cow goddess, the heifer the goddess of Fertility Ishtar

The drawing on the Pottery Shard of Yahweh and Asherah can be seen on the website <http://www.yahwehism.com/html/yahweh-samaria.html> .

The Image is very inappropriate on this document as it depicts pagan gods , and therefore I decided not to show this image on this document. However for those readers who want to see this image , please follow the website link above.

"Kuntillet`Ajrud, Sinai Caravansarai, ca. first half of 8th centry BC. Drawing of Yahweh of Samaria and his Asherah on a pottery shard (Pithos A). Inscription in Hebrew reads:

"Thus says...Say to Yehalle[lel], Yo`asa and...I bless you (herewith- or: have blessed you) to/before Yahweh of Samaria and his asherah."

Note the portion of bridled horse to the left of the figures (pp.225-6, "Baal, El, Yahweh, and 'His Asherah'," Othmar Keel and Christoph Uehlinger. Gods, Goddesses, and Images of God in Ancient Israel. Minneapolis. Fortress Press. 1998. ISBN 0-8006-2789-X).

There were many Yah gods throughout the lands of Egypt, Canaan, and Assyria. Yah is associated with the moon god in Egypt, with the heifer/cow gods of Jeroboam, and with goat gods. One thing is certain, the real God of Israel was not Yah or Yahweh as we are led to believe but Elohim (Allahum) the True God of Israel.

Ze'ev Herzog Israeli Archeologist at the Tel Aviv University:

In an article "Deconstructing the Walls of Jericho" by Zv'ev Herzog he says:

Jehovah and his consort: How many gods, exactly, did Israel have? Together with the historical and political aspects, there are also doubts as to the credibility of the information about belief and worship. The question about the date at which monotheism was adopted by the kingdoms of Israel and Judea arose with the discovery of inscriptions in ancient Hebrew that mention a pair of gods: Jehovah and his Asherah. At two sites, Kuntillet Ajrud in the southwestern part of the Negev hill region, and at Khirbet el-Kom in the Judea piedmont, Hebrew inscriptions have been found that mention "Jehovah and his Asherah," "Jehovah Shomron and his Asherah," "Jehovah Teman and his Asherah." The authors were familiar with a pair of gods, Jehovah and his consort Asherah, and send blessings in the couple's name. These inscriptions, from the 8th century BCE, raise the possibility that monotheism, as a state religion, is actually an innovation of the period of the Kingdom of Judea, following the destruction of the Kingdom of Israel."

<http://www.truthbeknown.com/biblemyth.htm>

And it will come as an unpleasant shock to many that the God of Israel, Yaweh, had a female consort (Asherah) and that the early Israelite religion adopted monotheism only in the waning period (c920-900 BC) of the monarchy and not at Mount Sinai” Wikipedia

William Dever and Israel's many gods



Professor William Dever

William Dever, Professor Emeritus of the University of Arizona, has investigated the archeology of the ancient Near East for more than 30 years and authored almost as many books on the subject. In the following conversation with Gary Glassman, producer of "The Bible's Buried Secrets," Dever describes some of the most significant archeological finds related to the Hebrew Bible, including his own hot-button discovery that the Israelites' God was linked to a female goddess called Asherah.

<http://www.pbs.org/wgbh/nova/bible/dever.html>

Interview with Professor William Dever

The Israelites' many gods

Q: The Bible would have us think that all Israelites embraced monotheism relatively early, from Moses's time on. Is that contrary to what archeology has found?

Dever: The portrait of Israelite religion in the Hebrew Bible is the ideal, the ideal in the minds of those few who wrote the Bible—the elites, the Yahwists, the monotheists. But it's not the ideal for most people. And archeology deals with the ordinary, forgotten folk of ancient Israel who have no voice in the Bible. There is a wonderful phrase in Daniel Chapter 12: "For all those who sleep in the dust." Archeology brings them to light and allows them to speak. And most of them were not orthodox believers.

However, we should have guessed already that polytheism was the norm and not monotheism from the biblical denunciations of it. It was real and a threat as far as those who wrote the Bible were concerned. And today archeology has illuminated what we could call "folk religion" in an astonishing manner.

"The so-called folk religion even penetrated the Temple in Jerusalem."

Q: One of the astonishing things is your discovery of Yahweh's connection to Asherah. Tell us about that.

Dever: In 1968, I discovered an inscription in a cemetery west of Hebron, in the hill country, at the site of Khirbet el-Qôm, a Hebrew inscription of the 8th century B.C.E. It gives the name of the deceased, and it says "blessed may he be by Yahweh"—that's good biblical Hebrew—but it says "by Yahweh and his Asherah."

Asherah is the name of the old Canaanite Mother Goddess, the consort of El, the principal deity of the Canaanite pantheon. So why is a Hebrew inscription mentioning Yahweh in connection with the Canaanite Mother Goddess? Well, in popular religion they were a pair.

The Israelite prophets and reformers denounce the Mother Goddess and all the other gods and goddesses of Canaan. But I think Asherah was widely venerated in ancient Israel. If you look at Second Kings 23, which describes the reforms of King Josiah in the late 7th century, he talks about purging the Temple of all the cult paraphernalia of Asherah. So the so-called folk religion even penetrated the Temple in Jerusalem.

Q: Is there other evidence linking Asherah to Yahweh?

Dever: In the 1970s, Israeli archeologists digging in Kuntillet Ajrud in the Sinai found a little desert fort of the same period, and lo and behold, we have "Yahweh and Asherah" all over the place in the Hebrew inscriptions.

Q: Are there any images of Asherah?

Dever: For a hundred years now we have known of little terracotta female figurines. They show a nude female; the sexual organs are not represented but the breasts are. They are found in tombs, they are found in households, they are found everywhere. There are thousands of them. They date all the way from the 10th century to the early 6th century.

They have long been connected with one goddess or another, but many scholars are still hesitant to come to a conclusion. I think they are representations of Asherah, so I call them Asherah figurines.

Asherah is derived from the Mesopotamian goddess Ishtar who is the same as the goddess Ashtoreth in Canaan and Aphrodite in Greece, the fertility goddess. She is also known as Tammuz in Babylon. As we have discussed in a previous chapter here, Asherah is also the Consort of Baal the pagan god of thunder. It appears that Yahweh is a manifestation of Baal or in fact merged his identity into Yahweh. Baal and Yahweh are one and the same demonic pagan entity. The Jews used to erect Poles known as Asherah Poles next to a Baal alters where sacrifices took place in hills and high places. Both Asherah and Baal worship was absorbed from the Canaanite pagan religion which surrounded and intermingled with the tribe of Judah.

THE QUEEN OF HEAVEN

Asherah is also called the Queen of Heaven and it was a custom of the Canaanites and the Jews to celebrate the day of the Queen of Heaven by worshiping her and making cakes and burning incense to her as told by the Prophet Jeremiah in the Hebrew Bible:

PROPHET JEREMIAH

{7:17} Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? {7:18} The children gather wood, and the fathers kindle the fire, and the women knead [their] dough, **to make cakes to the queen of heaven, and to pour out drink offerings unto other gods**, that they may provoke me to anger. {7:19} Do they provoke me to anger? saith the LORD: - Jeremiah-King James Bible

{44:17} But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for [then] had we plenty of victuals, and were well, and saw no evil. {44:18} **But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her**, we have wanted all [things,] and have been consumed by the sword and by the famine. {44:19} And when we burned incense to the **queen of**

heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men? -Jeremiah-King James Bible

The Jewish Woman Weeping for Tammuz the Queen of Heaven

PROPHET EZEKIEL

{8:9} And he said unto me, Go in, and behold the wicked abominations that they do here. {8:10} So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

{8:13} He said also unto me, Turn thee yet again, [and] thou shalt see greater abominations that they do. {8:14}

Then he brought me to the door of the gate of the LORD'S house which [was] toward the north; and, **behold, there sat women weeping for Tammuz**. - EZEKIEL KING JAMES BIBLE

The History of Pagan Worship in the lands of Israel and Judah

The history of Pagan worship is a long one and well documented in the Hebrew Bible. It started at the time of Judges about 1100 BC before the start of the Monarch Period in Israel.

{2:11} And the children of Israel did evil in the sight of the LORD, and served Baalim: {2:12} And they forsook the

LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that [were] round about them, and bowed themselves unto them, and provoked the LORD to anger. {2:13} And they forsook the LORD, and served Baal and Ashtaroth.

﴿ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴾

Will ye cry unto Baal and forsake the best of Creators - Quran Surah 37 AS SAFFAT Verse 125

BAAL worship during the period of the KINGS of Israel and Judah

KING JEROBOAM of Israel and the Golden Calfs

{12:25} Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built

Penuel. {12:26} And Jeroboam said in his heart, Now shall the kingdom return to the house of David: {12:27} If this

people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, [even] unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. {12:28} Whereupon the king

took counsel, and made two calves [of] gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. {12:29} And he set the one in Bethel, and the other put he in Dan. {12:30} And this thing became a sin: for the people went [to worship] before the one, [even] unto Dan. 1 KINGS KING JAMES BIBLE

KING OMRI of Israel (928-922 BC)

The King of the ten northern tribes of Israel established a new kingdom with its capital cantered in Samaria a new capital which he built, to be the rival of Jerusalem which became the capital of the tribe of Judah. Omri entered into a closer alliance with the Kingdom of Tyre and pursued the plan of assimilating his people to their Canaanite neighbours.

{16:25} But Omri wrought evil in the eyes of the LORD, and did worse than all that [were] before him. {16:26} For

he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities. 1 KINGS – KING JAMES BIBLE

AHAB son of Omri serves Baal

{16:29} And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and

Ahab the son of Omri reigned over Israel in Samaria twenty and two years. {16:30} And Ahab the son of Omri did evil in the sight of the LORD above all that [were] before him. {16:31} And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. {16:32} And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. {16:33} And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him. 1 KINGS – KING JAMES BIBLE

Elias (Elijah) in the Quran warns the Israelites not to worship Baal

﴿ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴾

Will ye cry unto Baal and forsake the best of Creators - Quran Surah 37 AS SAFFAT Verse 125

QURAN SURAH 37 AS- SAFFAT

وَإِنْ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ
لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾ اللَّهُ رَبُّكُمْ
وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿١٢٦﴾ فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ اللَّهِ
الْمُخْلِصِينَ ﴿١٢٨﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٣٠﴾ إِنَّا

123. And lo! Elias was of those sent (to warn)

124. When he said unto his folk: Will ye not ward off (evil)?

125. Will ye cry unto Baal and forsake the best of Creators,
126. Allah, your Lord and Lord of your forefathers?
127. But they denied him, so they surely will be haled forth (to the doom)
128. Save single minded slaves of Allah.
129. And we left for him among the later folk (the salutation):
130. Peace be unto Elias!
131. Lo! thus do We reward the good.
132. Lo! he is one of our believing slaves.

The Quran says that **Elias (Elijah)** was a messenger sent to the people of Irsael to warn them not to woship Baal the pagan diety, but to worship Allah (Quran Surah 37 AS SAFFAT Verse 125 above).

This is confirmed in the Hebrew Bible :

{18:17} And it came to pass, when Ahab saw Elijah, that Ahab said unto him, [Art] thou he that troubleth Israel?

{18:18} And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. {18:19} Now therefore send, [and] gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. {18:40} And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. 1 KINGS – KING JAMES BIBLE

Ahaziah son of Ahab also served Baal

KINGS 1

{22:51} Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. {22:52} And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: {22:53} For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done. 1 KINGS – KING JAMES BIBLE

ELIAS appoints a new King over Israel, King Jehu, who destroys the Temple of Baal.

JEHU KING following Ahaziah

Jehu was a captain of King Ahazia. Elijah appointed him King of the then tribes of Israel after the death of Ahaziah. Jehu alsughtered all the Baal worshipers and tore down the temple of Baal

King Jehu appointed by the Messenger of Allah , Elias, tricks the Baal worshipers and brings them all together to the Baal temple and slaughters all of them.

10:21} And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left

that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. {10:22}And he said unto him that [was] over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. {10:23} And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only 2 KINGS – KING JAMES BIBLE

{10:25} And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, [and] slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast [them] out, and went to the city of the house of Baal. {10:26} And they brought forth the images out of the house of Baal, and burned them. {10:27} And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day. {10:28} Thus Jehu destroyed Baal out of Israel. 2 KINGS – KING JAMES BIBLE

887-805. Athaliah's rule in Judah

Athaliah daughter of Jezebel s a Baal and Astarte Priestess and Athaliah was ruthless and bloodthirsty. She ruled over Judah after her son Ahaziah was killed. “It is a striking fact that Israelitish woman, the appointed priestesses of chastity and morality, displayed a special inclination for the immoral worship of Baal and Astarte. Maachah the queen mother in Judah, established an alter in Jerusalem for the worship of idols; Jezebel had erected one in Samaria and now Athaliah has followed the same course in Jerusalem. Yet this was not Athaliah's sole nor her greatest sin. The daughter of Jezebel greatly surpassed her mother in cruelty. The victims of Jezebel had been prophets, staunch adherents of the ancestral law, at all events, persons whom she considered her enemies. Athaliah , however shed the blood of her own relations.” Graetz

Her captains eventually killed her. “Thus the last grandchild of the house of Omri perished as disgracefully as her mother has done. The mother and the daughter, Jezebel and Athaliah resembled their goddess Astarte – the authoress of destruction, death and ruin” Graetz.

MANASSEH (695-641) KING OF JUDAH

Baal worshiper, Magician, alters to demons (hosts of heaven) and made his son to pass through the fire of Molech

{21:1} Manasseh [was] twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And

his mother's name [was] Hephzi-bah. {21:2} And he did [that which was] evil in the sight of the LORD, after the

abominations of the heathen, whom the LORD cast out before the children of Israel. {21:3} For he built up again

the high places which Hezekiah his father had destroyed; **and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. {21:4} And he built altars in the house of the LORD,** of which the LORD said, In Jerusalem will I put my name. {21:5} And he built altars for all the host of heaven in the two courts of the house of the LORD. {21:6} **And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of** the LORD, to provoke [him] to anger. {21:7} And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever: 2 KINGS – KING JAMES BIBLE

King AMON of Judah son of Manasseh

{21:19} Amon [was] twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name [was] Meshullemeth, the daughter of Haruz of Jotbah. {21:20} And he did [that which was] evil in the sight of the LORD, as his father Manasseh did. {21:21} And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: {21:22} And he forsook the LORD God of his fathers, and walked not in the way of the LORD. 2 KINGS – KING JAMES BIBLE

Jehoahaz King of Judah

{23:31} Jehoahaz [was] twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name [was] Hamutal, the daughter of Jeremiah of Libnah. {23:32} And he did [that which was] evil in the sight of the LORD, according to all that his fathers had done. 2 KINGS – KING JAMES BIBLE

Jehoiakim(607-604)

Murder of Prophet Uriah by Jehoiakim who beheads Uriah for fortelling the destruction of Jerusalem and the Temple in Jerusalem due to the Pagan worship of the Jews.

{23:36} Jehoiakim [was] twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name [was] Zebudah, the daughter of Pedaiah of Rumah. {23:37} And he did [that which was] evil in the sight of the LORD, according to all that his fathers had done.

{24:4} And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon. 2KINGS – KING JAMES BIBLE

King Jehoiachin of Judah

This king was an idolator and immorality as his father did. He ruled only for 100 days after which he was taken prisoner by Nebuchadnezzar to Babylon. He was the last King of Judah.

{24:8} Jehoiachin [was] eighteen years old when he began to reign, and he reigned in Jerusalem three months.

And his mother's name [was] Nehushta, the daughter of Elnathan of Jerusalem. {24:9} And he did [that which was] evil in the sight of the LORD, according to all that his father had done. 2 KINGS – KING JAMES BIBLE

1. NEW TESTAMENT

What did Jesus (AS) call his Creator? What was the Name that Jesus called God by?. That is an interesting question that has not really been properly addressed by Christians or anyone for that matter. Jesus spoke in Aramaic which was the prevalent written and spoken language used throughout the Middle East. Even Old Hebrew disappeared from history and gave way to Aramaic when the tribe of Judah was brought into captivity in Babylon in 587 BC. The Hebrews discarded their Hebrew and used Aramaic which was the main language of Babylon and Philistine. Old Hebrew does not exist anymore, and modern Hebrew is in reality based on Aramaic.

ARAMAIC LANGUAGE

Aramaic, a Semitic language that was the lingua franca of much of the Near East from about 7th century BC until the 7th century AD, when it was largely replaced by Arabic. Classical or Imperial Aramaic was the main language of the Persian, Babylonian and Assyrian empires and spread as far as Greece and the Indus valley.

After Alexander the Great destroyed the Persian Empire, Aramaic ceased to be the official language of any major state, though continued to be spoken widely. It was during this period that Aramaic split into western and eastern dialects.

Aramaic was once the main language of the Jews and appears in some of the Dead Sea Scrolls. It is still used as a liturgical language by Christian communities in Syria, Lebanon and Iraq, and is still spoken by small numbers of people in Iraq, Turkey, Iran, Armenia, Georgia and Syria.

So let us answer this question. What did Jesus call the Creator? What Name did Jesus (AS) give His Creator?. The Answer is simple, it was ALLAHA. Yes Jesus used the Name Allaha to give to his Creator. The proof of this we find in the New Testament or the Christian Bible written in the Original Aramaic tongue of Jesus and not in the Greek Translation from Aramaic or the English Translation from Greek or Latin. Let us go to the Aramaic Original Bible and see what it says:

Entering the word God in the Aramaic Lexicon (Peshitta.org)

The Aramaic Word for God in the Aramaic Bible (New Testament) is written below in Syrian Aramaic (Estrangelo Script).

 Allaha

𐤀𐤁 Aa

𐤅𐤁 La

𐤇𐤁 H

𐤀𐤁 Aa

LexiconWord: ܐܠܗܐ Lexeme: ܐܠܗܐ Root: ܐܠ Word Number: **905** Meaning: God Pronunciation: (Eastern)

AaLaHaA

(Western) AaLoHoA

Below is the verse in Mathew 3.9 from the Aramaic Bible (Peshitta.org) . Here Jesus (AS) is speaking directly to the crowd, addressing them and using the Name of God directly in Aramaic Allaha. Notice the word for God in line 3 is Allaha.

إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا
أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا
أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾ فَإِنْ

136. Say (O Muslims): We believe in Allah and that which is revealed unto Us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob. and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

SURAH AL BAQARAH Verse 136.

The Arabs in the Pre Islamic Period?

In fact the Arabs of Hejaz, where Mecca is, knew and worshipped Allah in Pre Islam, but unfortunately for them, they also worshipped other deities who they associated with Allah the Supreme Creator, even though they considered these deities to be sub servants to Allah and that Allah was the Highest Creator and the main object of their worship. The evidence for this is substantial and is found in ancient pre Islamic Poetry which the Arabs excelled in and used as the main form of communications and indeed in their own names . Names common in Pre Islamic Arabia such as AbduAllah, which means of course the Slave of Allah.

It has been recognized by various writers from Julius Wellhausen onwards that there is evidence in the Qur'ān that some persons in Mecca, while continuing to recognize the pagan deities and to worship them, regarded *Allāh* or God as creator of the world and a “high god” superior to the other deities. Wellhausen un-

Source: Belief

in a “High God” in Pre-Islamic Arabia - W. Montgomery Watt

The ancient Arabs in Pre Islamic Arabia used Poetry to proclaim their Victories, their moral and spiritual life and to praise the Almighty.

Through verse the ancient Arabs expressed how they conceived of their deities, whether, idols representing various gods and goddesses, or Allāh. These verses make it clear that Allāh alone was not represented by any idol, allowing us to infer that He was regarded as superior to other deities. This thesis, therefore, attempts to show how the ancient Arabs expressed through poetry their belief in Allāh as the Lord of Gods, which was the true nature of their ancestral belief, the *ḥanīfiyya*, the religion of their forefathers Abraham and Ishmael.

Najmah Sayuti

,MS Thesis , University of McGill, 1999.

When they felt the urge to make a vow or invocation, they seldom referred to their various gods or goddesses. Instead, they called more often upon Allāh as their witness. For example, Imru' al-Qays (d. about 500-540 AD)² has a woman swear on several occasions:

فقلت: يمين الله ما لك حيلة و ما إن أرى عنك الغواية تنجلي³

She (his lover) said: I swear by Allāh that you have no
Way of attaining what you desire,
Even if I see allurement appear from you

ولو قطعوا رأسي لديك و أوصالي⁴

فقلت يمين الله ابرح قاعدا

I said: I swear by Allāh that I will still be in my place
even if they cut off my head and my limbs in your presence

لناموا فما إن من حديث و لاصال⁵

حلقت لها بآله حلفة فاجر

By Allāh, I swore to her a brazen oath

Similarly, Zuhayr⁶ (d. 530?-627) takes the following oaths in his poems:

لغى حقبة أظفارها لم تقلم.⁷

فو الله إنا و الأحاليف هولا

I swear by Allāh that we and our allies are all
In an age whose claws will not be trimmed

ريح الشتاء بيوت الحى بالعنن.⁸

تالله قد علمت قيس إذ قدفت

I swear by Allāh that Qays knew when
The wind of winter blew and wiped out the houses of people with 'unari'

فاقصد بذرعك وانظر أين تنسلك.¹⁰

تعلمها لعمر الله ذاقسما

You must know (O man) that an oath belongs to Allāh
So direct your footsteps and watch where you go

Zuhayr reminds the audience here not to take idle oaths or make promises

that one cannot fulfill because such actions are witnessed by Allāh, and one will be
questioned about them in His presence in the Hereafter.

Furthermore, Meccan Arabs and their neighbors seem to have acknowledged Allāh as the Greatest Being, and as having divine attributes which exceeded those of all other deities, idols, angels, jinn, and even ghosts. Indeed, they admitted that people are “the slaves of Allāh” as expressed by the following verse of al-A‘sha’:²⁰

فأقسم بالله الذي أنا عبده²¹

I swear by Allāh whose servant I am

According to Peters, the word Allāh in pre-Islamic times was a manifestation of the Arabs’ original religion—that of the *Ḥanifiyya*—which was considered to be the religion of Abraham and Ishmael. Peters argues that for Muslims *Ḥanifiyya* serves as either another name for Islam or designates the monotheistic religious system of Abraham,²² referred to in the Qur’ān 3: 95, and 4: 125:

Say (O Muḥammad) Allāh speaks the truth; follow the religion of Abraham the *ḥanīf*, who was not of *al-mushrikūn* (the associators).
Who can be better than one who submits (*aslama*) himself to Allāh, does good and follows the religion of Abraham the *ḥanīf*, for Allāh took Abraham as a friend.

Among the devotional practices of the Arabs were some which had come down from the time of Abraham and Ishmael. These included the veneration of the House and its circumambulation (الطواف *al-tawwāf*) during the pilgrimage (الحج *al-Ḥajj*), the little pilgrimage (العمرة *al-'umra*), the “standing” on ‘*Arafat* and *Muzdalifa* (الوقوف, *al-wuqūf*), sacrificing she-camels (القربان *al-qurbān*), and raising the voice in acclamation of the names of Allāh (تلبية, *talbiyya*) saying لبيك اللهم لبيك *labbayka allāhumma labbayka* ‘Here I am, O Allāh, here I am’ during the *Ḥajj* and the ‘*umra* rituals. However, the pagans performed these ritual practices slightly differently from what was assumed to be the Abrahamic versions.⁹⁸ For example, the Kināna and the Quraysh used to chant as they performed *tawwāf* around the Ka‘ba saying their *talbiyya*

لبيك اللهم لبيك! لبيك! لا شريك لك إلا شريك هو لك! تملكه وما ملك

Here I am, O Allāh! Here I am!
Thou hast no partner except such partner Thou hast.
Thou ownest him and what he owns.⁹⁹

Najmah Sayuti

The point is that the Pagan Arabs have fallen into Shirk associating with Allah other deities. The original Abrahamic Religion of worshipping the One Creator Allah, established in Mecca by Abraham and Ishmael, gradually became eroded by the Pagan influences on the Arabs from Pagan worship in Canaan, Assyria, Babylon and Egypt. With time, Pagan practices started to enter into the Abrahamic Religion in Mecca, and the Arabs introduced Pagan Worship into Mecca. Even though they have not forgotten the Name of their Creator Allah, they associated Pagan idols with the Almighty. Islam was revealed to put a stop to Pagan Worship in Mecca and to remind the Arabs of the Original Abrahamic Religion of worshipping the One Creator Allah.

The Shahada, which is the Proclamation of Faith in Islam confirms that there is Only Allah:

Ashhadu en La illah iLLa Allah wa ashhadu en Mohammed Rasul Allah.

أشهد أن لا إله إلا الله و أشهد أن محمد رسول الله

The Shahada in Arabic above declares that there is No ilah Except Allah and Mohammed in His Messenger.

The question that needs to be asked is how did the Arabs fall into Shirk or Paganism, once the House of Allah, the Kaaba has been established by the Prophet Abraham and his son the Prophet Ishmael. They established the House where the

Unity of Allah is proclaimed , in 2000 BC, that is 4010 years ago and 3430 AH. How did the Arabs fall into Shirk and Paganism. The answer lies in Canaan, where Paganism was practiced and the Practice of Shirk and associating with the Deity other gods was firmly established. The religion of Canaan was Pagan, with El as the Supreme god and a consort of sons representing other gods in the Pantheon, the most important member of the Pantheon being Bal.

There were three major centers of Paganism which surrounded the Arabian Peninsula. Babylon, Canaan and Egypt. Canaan is certainly the nearest and most direct route to the Hejaz, since trading between the Hijaz and Philistine/Syria followed an ancient route. Hubal who is the

In Conclusion we show that The Glorious Name of the Creator was revealed to Moses(AS) as Elohim (Allahum), to Jesus(AS) as Allaha and to Mohammed (SAW) as Allah, the same Name . The Name Allah is the Most Ancient Name of the Creator that Adam(AS), Noah(AS) , Abraham(AS), Moses(AS), Jesus(AS) and Mohammed (SAW)the seal of the Prophets knew and proclaimed to mankind.

19.

Dua after Adhân

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ
الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ
مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ إِنَّكَ لَا تُخْلِفُ
الْمِيعَادَ

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي

اللَّهُمَّ ، بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ .

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ
الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ
وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ
إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ
خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ
شَرِّ مَا صَنَعْتُ ، أَبُوءُ لَكَ بِنِعْمَتِكَ
عَلَيَّ ، وَأَبُوءُ بِذَنْبِي ، فَاعْفُ رُ لِي فَإِنَّهُ
لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ .

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ

اے اللہ درود اور سلام اور برکت بھیج ہمارے سردار محمد صلی اللہ علیہ وسلم

بِالْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتِمِ لِمَا سَبَقَ وَ

پہر جو ہر بند چیز کو کھولنے والے ہیں اور آپ سابق کی انتہا ہیں اور

النَّاصِرِ الْحَقِّ بِالْحَقِّ وَالْهَادِي إِلَى صِرَاطِكَ

آپ حق کی حق کے ساتھ مدد کرنے والے ہیں اور آپ صراط مستقیم کی ہدایت

الْمُسْتَقِيمِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ

کرنے والے ہیں اے اللہ ان پر اور ان کی آل پر اور ان کے صحابہ پر

حَقَّ قَدْرُهُ وَمَقْدَارُهُ الْعَظِيمِ ۝

عظیم قدر و منزلت کے مطابق درود بھیج ۔

اللَّهُمَّ إِنِّي تَفَالْتُ بِكِتَابِكَ وَ تَوَكَّلْتُ عَلَيْكَ

فَارِنِي مِنْ كِتَابِكَ مَا هُوَ مَكْتُوبٌ مِنْ سِرِّكَ

الْمَكْنُونُ فِي غَيْبِكَ .

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اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ (وَنَتُوبُ إِلَيْكَ) وَنُثْنِي عَلَيْكَ الْخَيْرَ
وَنَشْكُرُكَ (وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا لَعَبِيدُ
وَلَا نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَخْشَى عَذَابَكَ (الْجِدِّ)
وَنَرْجُو رَحْمَتَكَ إِنَّا عَدَايَكَ (الْجِدِّ) بِالْكَفَّارِ مُلْحِقُونَ.

اللهم اغفر له وارحمه وعاظه واغف عنه وأكرم نذله ووسع
مدخله واغسله بالماء والثلج والبرد ونقه من الخطايا
لما نقيت الثوب الأبيض من الدنس وأبدله دارا خيرا من
داره وأهلا خيرا من أهله وزوجا خيرا من زوجته وأدخله
الجنة وأعذه من عذاب القبر .

اللهم اغفر لحينا وميتنا وصغيرنا وكبيرنا وذكرنا وانثانا
وشاهدنا وغائبنا اللهم من أحييتنا فأحيه على الإسلام
ومن توفيتنا فتوفه على الإيمان ، اللهم لا تحرمنا أجره
ولا تظلمنا بعده .

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ
الْعَظِيمِ . فَإِنَّكَ تَقْدِرُكَ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ ط اللَّهُمَّ
إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَدُنْيَايَ وَعَاقِبَةِ أَمْرِي فَاقْدِرْهُ
لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي دِينِي أَوْ دُنْيَايَ أَوْ عَاقِبَةِ
أَمْرِي فَاصْرِفْهُ عَنِّي وَصِرْفِي عَنْهُ وَقَدِّرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ ط

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ ، وَأُشْهِدُ
 حَمَلَةَ عَرْشِكَ ، وَمَلَائِكَتَكَ ، وَجَمِيعَ
 خَلْقِكَ ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا
 أَنْتَ ، وَحَدَكَ لَا شَرِيكَ لَكَ ، وَأَنَّ
 مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ. (أربع مرات
 حين يصبح أو يمسي)

اللَّهُمَّ ارْزُقْنَا شِفَاعَةَ الْمُصْطَفَى وَحِمَايَةَ الْمُصْطَفَى وَأَمَانَتَ
 الْمُصْطَفَى وَأَعَانَاتِ الْمُصْطَفَى وَآيَمَانَ الْمُصْطَفَى وَإِسْلَامَ
 الْمُصْطَفَى وَبَهَاءِ الْمُصْطَفَى وَبَقَاءِ الْمُصْطَفَى وَإِخْلَاصِ الْمُصْطَفَى
 وَبُرْهَانَ الْمُصْطَفَى وَحُجَّةِ الْمُصْطَفَى وَتَوْبَةَ الْمُصْطَفَى وَفَقْرَ
 الْمُصْطَفَى وَبَرَكَتِ الْمُصْطَفَى وَأَجْرَ الْمُصْطَفَى اللَّهُمَّ ارْزُقْنَا قُوَّةَ
 الْمُصْطَفَى وَنَصْرَةَ الْمُصْطَفَى وَتَوَكُّلَ الْمُصْطَفَى وَشَكَرَ الْمُصْطَفَى
 وَصَبْرَ الْمُصْطَفَى وَثَوَابَ الْمُصْطَفَى اللَّهُمَّ ارْزُقْنَا جَمِيلَ
 الْمُصْطَفَى وَجَمَالَ الْمُصْطَفَى وَجَنَّةَ الْمُصْطَفَى وَصَلَوَةَ الْمُصْطَفَى
 وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ بِرَحْمَتِكَ
 يَا أَرْحَمَ الرَّاحِمِينَ ط

70 THE HISTORY OF THE TALMUD. Ex. 27

Part 2

M. L. Rodkinson. What is the Talmud? (A book in Hebrew, the first chapter of which is translated into English as an appendix to the Pentateuch. Its language and characters). Chicago, 1894. In the first prospectus issued by the New Amsterdam Book Co., it is republished with additional remarks.

Jesus was familiar with the Tradition of CHAPTER IX. Pharisees

WHY SHOULD CHRISTIANS FEEL INTERESTED IN THE TALMUD? *

Christian theology and Jewish theology having really followed two parallel paths, the history of either cannot be understood without the history of the other. Numberless material details of the gospels find, moreover, their commentary in the Talmud. . . The distinction of epochs is here very important, the compilation of the Talmud extending from the year 200 to the year 500 nearly.—Renan's "Life of Jesus," Introduction.

Is the literature that Jesus was familiar with in his early years yet in existence in the world? Is it possible for us to get at it? Can we ourselves review the ideas, the statements, the modes of reasoning and thinking, on moral and religious subjects, which were current in his time, and must have been revolved by him during those silent thirty years when he was pondering his future mission? To such inquiries the learned class of Jewish rabbis answer by holding up the Talmud. Here, say they, is the source from whence Jesus of Nazareth drew the teachings which enabled him to revolutionize the world; and the question becomes, therefore, an interesting one to every Christian, What is the Talmud? . . .

X The Talmud, then, is the written form of that which, in the time of Jesus, was called the Traditions of the Elders, and to which he makes frequent allusions. What sort of book is it?

The answer is at first sight discouraging to flesh and spirit. The Talmud appears to view in form of fourteen heavy folio volumes, of thick, solid Hebrew and Aramaic consonants, without a vowel to be seen from the first word of the first volume

* Many learned men, as is well known to any student, have in each century since the close of the Talmud written about the necessity of Talmudic studies, even for non-Jews. We have, nevertheless selected for quotation some statements of modern scholars of this century, to the effect that the study of the Talmud is highly useful to Christian theologians.

these too are stoned, not strangled]. Hence, the first clause is taught according to R. Simeon; the second according to the Rabbis!—Rabina said: Both clauses are based on the Rabbis' ruling, but proceed from the universally admitted to the disputed.¹ R. Papa said: When the Mishnah states A MESITH IS A HEDYOT (1) it is only in respect of hiding witnesses.² For it has been taught: And for all others for whom the Torah decrees death, witnesses are not hidden, excepting for this one. How is it done?—A light is lit in an inner chamber, the witnesses are hidden in an outer one [which is in darkness], so that they can see and hear him,⁴ but he cannot see them. Then the person he wished to seduce says to him, 'Tell me privately what thou hast proposed to me'; and he does so. Then he remonstrates; 'But how shall we forsake our God in Heaven, and serve idols?' If he retracts, it is well. But if he answers: 'It is our duty and seemly for us', the witnesses who were listening outside bring him to the Beth din, and have him stoned (2) *Christ* The "ignoble seducer"

See Exh. 277-8
(1) Lit., 'not only this, but that also.' When the Mishnah states, [HN] WHO SEDUCES AN INDIVIDUAL, it is not intended to exclude a multitude, but merely to commence with the universally agreed law. Then the next Mishnah adds that the same applies to the seduction of a multitude, though this is not admitted by all. (2) ידיוט, idyot, rendered in Mishnah, 'LAYMAN', also means ignorant, ignoble. (3) I.e., hedyot is not used in the sense of a layman as opposed to a prophet, but in the sense of ignoble; so dastardly in his action, that he is not shown the same consideration as other malefactors, but hidden witnesses are set to entrap him. There is no dispute between Rabina and R. Papa, both teaching that the two clauses agree with the Rabbis; but Rabina explains the phrase, 'HE WHO SEDUCES AN INDIVIDUAL', whilst R. Papa deals with 'A MESITH IS A HEDYOT'. (4) Otherwise, they could not testify. (5) In the uncensored editions of the Talmud there follows this important passage (supplied from D.S. on the authority of the Munich and Oxford Mss. and the older editions): 'And thus they did to Ben Stada in Lydda (71b), and they hung him on the eve of Passover. Ben Stada was Ben Padira. R. Hija said: The husband was Stada, the paramour Padira. But was not the husband Pappos b. Judah?—His mother's name was Stada. But his mother was Miriam, a dresser of woman's hair? (מרים מברית מגאדרה אשה)'.—As they say in Pumbeditha, This woman has turned away (נשאת לה) from her husband, (i.e., committed adultery). T. Herford, in 'Christianity in the Talmud', pp. 37 seqq. 144 seqq. identifies this Ben Stada with Jesus of Nazareth. As to the meaning of

Mary a "harlot" ^{AN, HEDRIN Ex. 114 106a-106b}
 his reward for the twenty-four thousand Israelites whose destruc-
 tion he had encompassed.¹ Mar Zutra b. Tobiah remarked in Rab's
 name: This is what men say, 'When the camel went to demand
 horns, they cut off the ears he had.'² (4 deaths for Jesus)

Balaam also the son of Beor, the soothsayer, [did the children of Israel
 slay with the sword].³ A soothsayer? But he was a prophet!—R. Jo-
 hanan said: At first he was a prophet, but subsequently a sooth-
 sayer.⁴ R. Papa observed: This is what men say. 'She who was
 the descendant of princes and governors played the harlot with
 carpenters.'⁵ [106b] Did the children of Israel slay with the sword among
 them that were slain by them.⁶ Rab said: They subjected him to four
 deaths, stoning, burning, decapitation and strangulation.⁷

A certain *min*⁸ said to R. Hanina: Hast thou heard how old
 Balaam was?—He replied: It is not actually stated, but since it is
 written, *Bloody and deceitful men shall not live out half their days*,⁹ [it
 follows that] he was thirty-three or thirty-four years old.¹⁰ He
 rejoined: Thou hast said correctly; I personally have seen Balaam's
 Chronicle in which it is stated, 'Balaam the lame was thirty years
 old when Phinehas the Robber killed him.'¹¹ Refers to Jesus

(1) V. *ibid.*, XXV, 1-9: since Israel was thus seduced and punished through
 his advice, as stated above, he demanded payment. (2) So Balaam, demanding
 a reward, lost his life. (3) Joshua XIII, 22. (4) As a punishment for wishing
 to curse Israel he was degraded from a prophet to a soothsayer. (5) Ship-
 draggers, (v. Rashi). Herford, *Christianity in the Talmud*, p. 48, suggests that
 Balaam is frequently used in the Talmud as a type for Jesus (v. also pp. 64-70).
 Though no name is mentioned to shew which woman is meant, the mother of
 Jesus may be alluded to, which theory is strengthened by the statement that
 she mated with a carpenter. (The Munich MS. has 722 in the margin instead
 of 723, i.e., singular instead of plural.) (6) *Ibid.* (7) This is suggested by
 the use of the plural 'among them that were slain by them,' intimating that the various
 deaths inflicted upon others were all suffered by Balaam. Thus he was hung
 (strangulation), a fire was lit under him (burning), his head was struck off (de-
 capitation), and then he was allowed to fall to earth (stoning); v. *Supra* 45a.
 (8) *Heretic*, v. *Glos.* (9) Ps. LV, 24. (10) cf. p. 471, n. 1. (11) [According to
 the view that all the Balaam passages are anti-Christian in tendency, Balaam
 being used as an alias for Jesus, Phinehas the Robber is thus taken to represent
 Pontius Pilatus, and the Chronicle of Balaam probably to denote a Gospel (v.
 Herford *op. cit.* 72f.). This view is however disputed by Bacher and others
 cf. Ginsberg, *Journal of Biblical Literature*, XLI, 121.] See Exh. 274-2

BIBLIOGRAPHY: Götze, *Gesch.*, 4th ed., II, 20-21; F. Kort, *Religionsgesch. Quellen*, 1891; *Neu-Forschungen über Jesus*, Leipzig, 1891; August Wünsche, *Neue Beiträge zur Erklärung der Evangelien aus Judentum und Mithraismus*, Göttingen, 1892.

In Jewish Legend: The Jewish legends in regard to Jesus are found in three sources, each independent of the others: (1) in New Testament apocrypha and Christian polemical works, (2) in the Talmud and the Midrash, and (3) in the life of Jesus ("Toledot Yeshu") that originated in the Middle Ages. It is the tendency of all these sources to belittle the person of Jesus by ascribing to him illegitimate birth, magic, and a shameful death. In view of their general character they are called indiscriminately legends. Some of the statements, as that referring to magic, are found among pagan writers and Christian heretics; and as the Ebionites, or Judæo-Christians, who for a long time lived together with the Jews, are also classed as heretics, conclusions may be drawn from them as to the origin of these legends.

It ought also to be added that many of the legends have a theological background. For polemical purposes, it was necessary for the Jews to insist on the illegitimacy of Jesus as against the Davidic descent claimed by the Christian Church. Magic may have been ascribed him over against the miracles recorded in the Gospels; and the descending fate both on earth and hereafter of which the legends speak may be simply directed against the idea of the assumption and the resurrection of Jesus. The Jewish legends relating to Jesus appear less inimical in character when compared with the parallel passages which are found in pagan authors and Christian sources, more especially as such legends are fixed and frequently occurring themes of folk-lore; and imaginations must have been especially excited by the historical importance which the figure of Jesus came to have for the Jews.

The earliest authenticated passage ascribing illegitimate birth to Jesus is that in Yeb. iv. 8. The mysterious phrase ("that man") cited in this passage as occurring in a family register which H. Shimon ben Azzai is said to have found seems to indicate that it refers to Jesus (see Dorenbourg in "R. E. J." I, 233), and here occur also the two expressions so often applied to Jesus in later literature—"Yeshu ben David" (= "that anonymous one," the name of Jesus being avoided) and "Yeshu" (= "bastard"); for which in later times *Yeshu ben David* was used. Such a family register may have been preserved at Jerusalem in the Judæo-Christian community.

The Jews, who are represented as inimical to Jesus in the canonical Gospels also, look him to be legitimate and born in an entirely natural manner. A contrary statement as to their attitude is expressed for the first time in the "Acts of Pilate" ("Gospel of Nicodemus," ed. Thilo, in "Codex Apoc. Novi Testamenti," I, 236, Leipzig, 1893; comp. Origen, "Contra Celsum," I, 95). Celsus makes the same statement in another passage, where he

Birth of Jesus. refers even to a written source (*ἱστορία*), adding that the producer was a soldier by the name of Panthera (i.e. 1 1/2). The name "Panthera" occurs here for the first time; two centuries later it occurs in Epiphanius

("Hæres." lxxviii, 7), who ascribes the surname "Panther" to Jacob, an ancestor of Jesus; and John of Damascus ("De Orthod. Fide," IV, § 15) includes the names "Panther" and "Barpanther" in the genealogy of Mary. It is certain, in any case, that the rabbinical sources also regard Jesus as the "son of Pandora" (מְרִידָה, מְרִידָה, מְרִידָה, although it is noteworthy that he is called also "Ben Stada," מְרִידָה בֶּן שְׂטָדָה (Shab. 104b; Sanh. 67a, see Exh. 76).

It appears from this passage that, aside from Pandora and Stada, the couple Pappus b. Juthah and Miriam the hairdresser were taken to be the parents of Jesus. Pappus has nothing to do with the story of Jesus, and was only connected with it because his wife happened to be called "Miriam" (= "Mary"), and was known to be an adulteress.

The one statement in which all these confused legends agree is that relating to the birth of Jesus. Although this is ascribed only to the Jews, even in Celsus, the Jews need not necessarily be regarded as its authors, for it is possible that it originated among heretics inimical to Jesus, as the Ophites and Gnostics, of whom Origen says "they uttered such hateful accusations against Jesus as Celsus himself did" ("Contra Celsum," III, 13). It is probable, furthermore, that the accusation of illegitimacy was not originally considered so serious; it was ascribed to the most prominent personages, and is a standing motive in folk-lore (Krause, "Leben Jesu," p. 214).

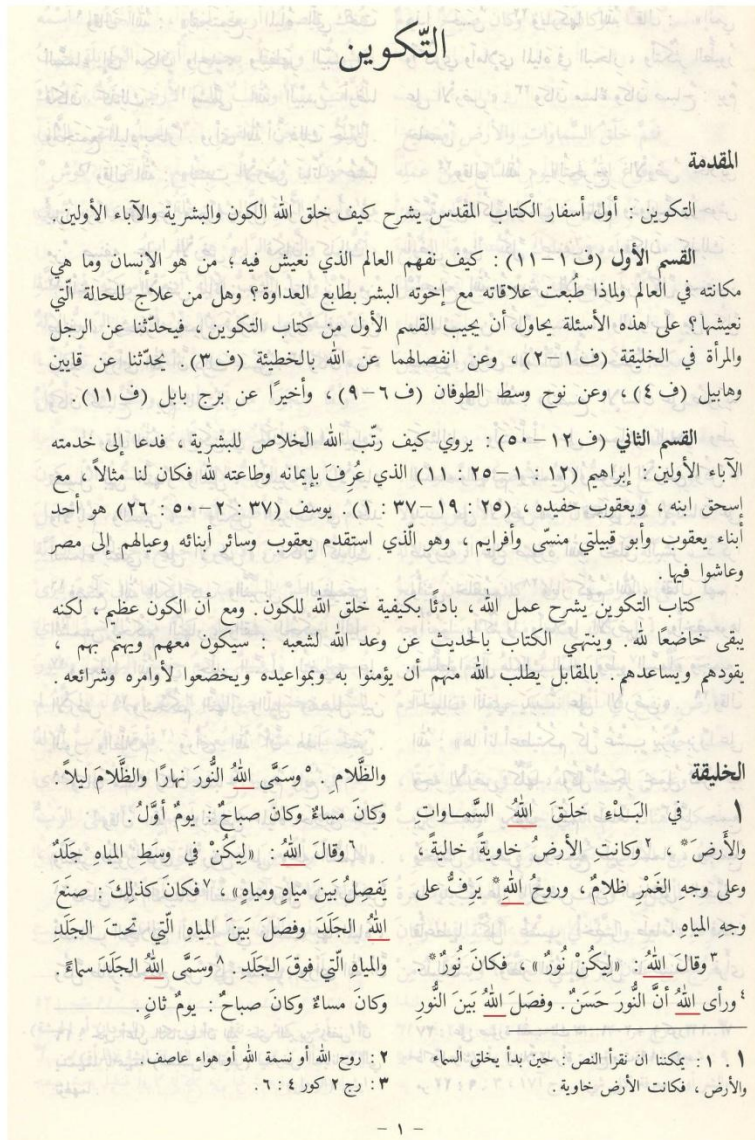
The incident of Jesus concerning the dispute with the Scribes was copied by the rabbinical sources (Kallah 18b [ed. Venice, 1538, fol. 41c]; comp. N. Coronel, "Comment. Quilque," p. 30, Vienna, 1854, and "Beite Midrashot," ed. Wertheimer, III, 28, Jerusalem, 1895). All the "Toledot" editions contain a similar story of a dispute which Jesus carried on with the Scribes, who on the ground of that dispute, declared him to be a liar. Analogous to this story are numerous tales of predictions by precocious boys.

See Exh. 115-17. The sojourn of Jesus in Egypt is an essential part of the story of his youth. According to the Gospels he was in that country in his early sojourn in infancy, but Celsus says that he was in Egypt in service there and learned magic; hence he was there in early manhood.

This assumption may serve to throw more light on the obscure history of Jesus than the account found in the Gospels. The Talmud also says that Jesus was in Egypt in early manhood. R. Joshua b. Perahyah is said to have fled with his pupil, Jesus, to Alexandria in order to escape the persecutions of the Jewish king Yammal (108-76 B.C.); on their return Jesus made a remark on the not fastidious beauty of their hosts, whereupon R. Joshua excommunicated him; and when Jesus approached him again and was not received he set up a brick for his god, and led all Israel into idolatry (Sanh. 107b; Bosh. 17a; Yer. Hag. 71d). This account is supplemented by the statement, made on the assumption that Ben Stada is identical with Ben Pandora, that Ben Stada brought magic from Egypt (1885, 104b). The story that Joshua b. Perahyah, a contemporary of Shimon b. Shetah, was the teacher of Jesus, is not clearly stated in the various "Toledot"; it is said

APPENDIX

ARABIC BIBLE



Arabic Bible- Genesis Book 1. The Divine Name Allah is underlined in Red. Book 1 Verses 1-8.

From Arabic Bible printed by the Bible Society in Lebanon and translated into Arabic from Hebrew, Greek and Aramaic

ISBN 1 903865 91 3

الرجوع من مصر إلى الناصرة

١٩ ولما مات هيرودس ظهر ملاك الرب ليوسف في الحلم ، وهو في مصر ٢٠ وقال له : « قم ، خذ الطفل وأمه وأرجع إلى أرض إسرائيل ، لأن الذين أرادوا أن يقتلوه ماتوا » . ٢١ فقام وأخذ الطفل وأمه ورجع إلى أرض إسرائيل . ٢٢ لكنه سمع أن أرخيلائوس يملك على اليهودية خلفاً لأبيه هيرودس ، فخاف أن يذهب إليها . فأنذره الله في الحلم ، فلجأ إلى الجليل . ٢٣ وجاء إلى مدينة أسمها الناصرة فسكن فيها ، لئتم ما قال الأنبياء : « يدعى ناصرياً » .

بشارة يوحنا المعمدان

(مرقس ١ : ١-٨ ، لوقا ٣ : ٣-١٧ ، يوحنا ١ : ١٩-٢٨)

٣ وفي تلك الأيام جاء يوحنا المعمدان يبشر في برية اليهودية ٢ فيقول : « توبوا ، لأن ملكوت السماوات اقترب ! » ٣ ويوحنا هو الذي عناه النبي إشعيا بقوله : « صوت صارخ في البرية : هبوا طريق الرب »

٢٢ : أرخيلائوس : ابن هيرودس الكبير وخلفه . ملك من ٤ ق م إلى ٦ م .

٢٣ : ناصرياً : نسبة إلى الناصرة . بهذا الاسم لقب يسوع (٢١ : ١١) والمسيحيون الأولون (اع ٢٤ : ٥) .

٣ : ١ : برية اليهودية : منطقة قليلة السكان تقع بين اورشليم وحيرون والبحر الميت .

٢ : توبوا . أو : بدلوا سلوككم ومواقفكم . ملكوت السماوات : ملكوت الله . يتوافق متى مع الاستعمال اليهودي الذي يتجنب أن يلفظ باسم الله .

وأجعلوا سبيله مستقيماً ٥ .

٤ وكان يوحنا يلبس ثوباً من وبر الجمال ، وعلى وسطه حزام من جلد ٥ ، ويقتات من الجراد والعسل البري ٥ . وكان الناس يخرجون إليه من اورشليم وجميع اليهودية وكل الأرجاء المحيطة بالأردن . ٦ ليعمدهم في نهر الأردن .

٧ ورأى يوحنا أن كثيراً من التريسيين والصدوقيين يجيئون إليه ليعتبدوا ، فقال لهم : « يا أولاد الأفاعي ، من علمكم أن تهربوا من الغضب الآتي ٩ ؟ اثمروا ثمرات توبوا ، فإن أبناء توبتكم ، ٩ ولا تقولوا لأنفسكم : إن أبائنا هم إبراهيم . أقول لكم : إن الله قادر أن يجعل من هذه الحجارة أبناء إبراهيم ١١ . »

١١ الفأس على أصول الشجر ، فكل شجرة لا تعطي ثمراً جيداً تقطع وترمى في النار ، ١١ أعمدكم بالماء من أجل التوبة ، وأما الذي يجيء بعدي فهو أقوى مني ، وما أنا أهل لأحمل حذاءه . هو يعمدكم بالروح القدس والنار ، ١٢ ويأخذ مئذنته بيده ويغني بيزره فيجمع القمح في مخزنه ويحرق الثبن بالنار . تنظفوني .

رج ٧ : ٢ ، ٧ ، ٢١ : ٢٥ .

٣ : اش ٤٠ : ٣ حسب الترجمة السبعينية اليونانية القديمة .

٤ : حزام من جلد : رج ٢ مل ١ : ٨ .

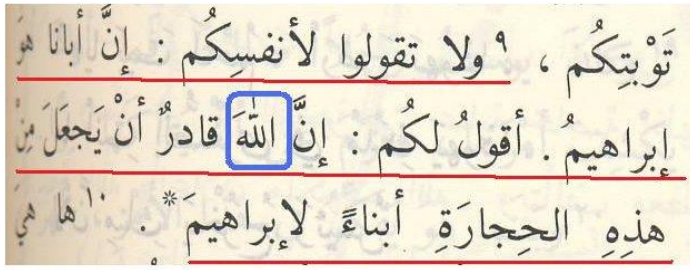
٥ : الغضب الآتي . أي غضب الله .

٩ : أبناء إبراهيم . ق يو ٨ : ٣٣ ، ٣٧ ، ٣٩ .

١٢ : مئذنة : أداة تشبه الرفش أو الشوكة وتستخدم للحب من الثبن .

ARABIC BIBLE-NEW TESTAMENT

MATHEW 3.9 underlined in Red. **Divine**
Name Allah in Blue Box.



Arabic Bible Mathew 3.9 underlined in Red with Divine Name Allah in Blue Box.

Do not say to yourselves: Our father is Abraham. I say to you: Allah is able to create out of this stone sons to Abraham. Translation of Mathew 3.9 Arabic verse above.

FIRST BOOK OF GENESIS

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

1. b're'shith bara' 'Elohim 'eth hashamayim w'eth ha'arets.

Gen1:1 In the beginning Elohim (El of all) created the heavens and the earth.

GENESIS 1.2

ב וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם
וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

2. w'ha'arets hay'thah thohu wabohu w'choshek `al-p'ney th'hom
w'Ruach 'Elohim m'rachepheth `al-p'ney hamayim.

Gen1:2 The earth was without form and void, and darkness was over the surface of the deep,
and the Spirit of Elohim was moving over the surface of the waters.

GENESIS 1.3

ג וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר:

3. wayo'mer 'Elohim y'hiy 'or way'hiy-'or.

Gen1:3 Then Elohim said, Let there be light; and there was light.

GENESIS 1.4

ד וַיִּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב
וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

4. wayar' 'Elohim 'eth-ha'or ki-tob wayab'del 'Elohim beyn ha'or ubeyn hachoshek.

Gen1:4 Elohim saw that the light was good; and Elohim separated between the light and the darkness.

GENESIS 1.5

ה וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלַחֹשֶׁךְ קֶרָא לַיְלָה
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ

5. wayiq'ra' 'Elohim la'or yom w'lachoshek qara' lay'lah.
way'hiy-`ereb way'hiy-boqer yom 'echad.

Gen1:5 Elohim called the light day, and the darkness He called night.
And there was evening and there was morning, one day.

GENESIS 1.6

ו וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם
וַיְהִי מַבְדִּיל בֵּין מַיִם לַמַּיִם:

6. wayo'mer 'Elohim y'hiy raqi`a b'thok hamayim wihi mab'dil beyn mayim lamayim.

Gen1:6 Then Elohim said, "Let there be an expanse in the midst of the waters,
and let it separate between the waters and the waters."

GENESIS 1.7

וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן:

7. waya`as 'Elohim 'eth-haraqî`a wayab`del beyn hamayim
'asher mitachath laraqî`a ubeyn hamayim 'asher me`al laraqî`a way'hiy-ken.

Gen1:7 Elohim made the expanse, and separated between the waters
which were below the expanse and the waters which were above the expanse; and it was so.

GENESIS 1.8

וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי: כ

8. wayiq'ra' 'Elohim laraqî`a shamayim. way'hiy-`ereb way'hiy-boqer yom sheni.

Gen1:8 Elohim called the expanse heaven.
And there was evening and there was morning, a second day.

GENESIS 1.9

טוִיאָמַר אֱלֹהִים יִקְוּי הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד
וַתֵּרָאָה הַיַּבָּשָׁה וַיְהִי־כֵן:

9. wayo'mer 'Elohim yiqawu hamayim mitachath hashamayim 'el-maqom 'echad
w'thera'eh hayabashah way'hiy-ken.

Gen1:9 Then Elohim said, "Let the waters below the heavens be gathered into one place,
and let the dry land appear"; and it was so.

GENESIS 1.10

י וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יָמִים
וַיִּרְא אֱלֹהִים כִּי־טוֹב:

10. wayiq'ra' 'Elohim layabashah 'erets ul'miq'weh hamayim qara' yamim
wayar' 'Elohim ki-tob.

Gen1:10 Elohim called the dry land earth, and the gathering of the waters He called seas;
and Elohim saw that it was good.

GENESIS 1.11

יא וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דֶּשֶׁב מִזְרִיעַ זֶרַע
עֵץ פֶּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זֶרַע־בוּ עַל־הָאָרֶץ וַיְהִי־כֵן:

11. wayo'mer 'Elohim tad'she' ha'arets deshe' `eseb maz'ri`a zera`
`ets p'ri `oseh p'ri lmino 'asher zar'`o-bo `al-ha'arets way'hiy-ken.

Gen1:11 Then Elohim said, "Let the earth sprout vegetation: plants yielding seed,
and fruit trees on the earth bearing fruit after their kind with seed in them"; and it was so.

GENESIS 1.12

יב וַתּוֹצֵא הָאָרֶץ דֶּשֶׁב מִזְרִיעַ זֶרַע לְמִינָהּ
וַעֵץ עֹשֶׂה־פֶּרִי אֲשֶׁר זֶרַע־בוּ לְמִינָהּ וַיִּרְא אֱלֹהִים כִּי־טוֹב:

12. watotse' ha'arets deshe' `eseb mazria` zera` lminehu
w'`ets `oseh-p'ri 'asher zar'`o-bo l'minehu wayar' 'Elohim ki-tob.

Gen1:12 The earth brought forth vegetation, plants yielding seed after their kind,
and trees bearing fruit with seed in them, after their kind; and Elohim saw that it was good.

יג וַיְהִי-עָרָב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי: פ

13. way'hiy-`ereb way'hiy-boqer yom sh'lishi.

Gen1:13 There was evening and there was morning, a third day.

וַיֹּאמֶר אֱלֹהִים יְהִי מֵאֲרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם
וּבֵין הַלַּיְלָה וַהֲיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:

14. wayo'mer 'Elohim y'hiy m'oroth birqi`a hashamayim l'hab'dil beyn hayom
ubeyn halay'lah w'hayu l'ototh ul'mo`adim ul'yamim w'shanim.

Gen1:14 Then Elohim said, “Let there be lights in the expanse of the heavens to divide between the day and the night, and let them be for signs and for seasons and for days and years”;

טו וְהָיוּ לְמֵאֵוֶרֶת בְּרִקְיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ וַיְהִי-כֵן:

15. w'hayu lim'oroth bir'qi`a hashamayim l'ha'ir `al-ha'arets way'hiy-ken.

Gen1:15 “and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so.

טז וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת-הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת-הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

16. waya`as 'Elohim 'eth-sh'ney ham'oroth hag'dolim 'eth-hama'or hagadol l'mem'sheleth hayom
w'eth-hama'or hagaton l'mem'sheleth halay'lah w'eth hakokabim.

Gen1:16 Elohim made the two great lights, the greater light to govern the day, and the lesser light to govern the night, and the stars.

וַיִּתֵּן אֹתָם אֱלֹהִים בְּרִקְיָע הַנְּשָׁמִים לְהָאִיר עַל-הָאָרֶץ:

17. wayiten 'otham 'Elohim bir'qia` hashamayim l'ha'ir `al-ha'arets.

Gen1:17 Elohim placed them in the expanse of the heavens to give light on the earth,

יֵחַ וְלִמְשָׁל בַּיּוֹם וּבַלַּיְלָה
וּלְהַבְהִיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי-טוֹב:

18. w'lim'shol bayom ubalay'lah
ulahab'dil beyn ha'or ubeyn hachoshek wayar' 'Elohim ki-tob.

Gen1:18 and to govern over the day and over the night,
and to separate between the light and the darkness; and Elohim saw that it was good.

יְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם רְבִיעִי: פ

19. way'hiy-`ereb way'hiy-boqer yom r'bi'i.

Gen1:19 There was evening and there was morning, a fourth day.

כַּיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה
וְעוֹף יַעֲוֹף עַל-הָאָרֶץ עַל-פְּנֵי רִקִּיעַ הַשָּׁמַיִם:

20. wayo'mer 'Elohim yish'r'tsu hamayim sherets nephesh chayah
w'`oph y'`opheph `al-ha'arets `al-p'ney r'qi`a hashamayim.

Gen1:20 Then Elohim said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens."

כַּאֲשֶׁר אָמַר אֱלֹהִים אֶת-הַתַּיִנִּים הַגְּדֹלִים
וְאֵת כָּל-נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׁת אֲשֶׁר שְׂרָצוּ הַמַּיִם לְמִינֵהֶם
וְאֵת כָּל-עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב:

21. wayib'ra' 'Elohim 'eth-hataninim hag'dolim
w'eth kal-nephesh hachayah haromeseth 'asher shar'tsu hamayim l'minehem
w'eth kal-`oph kanaph l'minehu. wayar' 'Elohim ki-tob.

Gen1:21 Elohim created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and Elohim saw that it was good.

כַּבֹּרֶךְ אַתֶּם אֱלֹהִים לְאֹמֶר פָּרוּ וּרְבוּ
וּמִלְאוּ אֶת-הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרְבַּ בָּאָרֶץ:

22. waybarek 'otham 'Elohim le'mor p'ru ur'bu
umil'u 'eth-hamayim bayamim w'ha`oph yireb ba'arets.

Gen1:22 Elohim blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let the birds multiply on the earth."

כַּגִּי-עֶרֶב וַיְהִי-בֹקֶר יוֹם חַמִּישִׁי: פ

23. wayhiy-`ereb way'hiy-boqer yom chamishi.

Gen1:23 There was evening and there was morning, a fifth day.

כַּדֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֶמָּה
וּרְמֶשׂ וְחַי-אָרֶץ לְמִינָהּ וַיְהִי-כֵן:

24. wayo'mer 'Elohim totse' ha'arets nephesh chayah
l'minah b'hemah waremes w'chay'tho-`erets l'minah way'hiy-ken.

כַּוְיַעֲשׂ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ
וְאֶת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

25. waya`as 'Elohim 'eth-chayath ha'arets l'minah w'eth-hab'hemah l'minah
w'eth kal-remes ha'adamah l'minehu wayar' 'Elohim ki-tob.

Gen1:25 Elohim made the beasts of the earth after their kind, and the cattle after their kind,
and everything that creeps on the ground after its kind; and Elohim saw that it was good.

כּוּיֹאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וַיִּרְדּוּ בְּדִגַּת הַיָּם
וּבַעֲוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

26. wayo'mer 'Elohim Na`aseh 'adam b'tsal'menu kid'muthenu

w'yir'du bid'gath hayam ub`oph hashamayim ubab'hemah ub'kal-ha'arets
ub'kal-haremes haromes `al-ha'arets.

Gen1:26 Then Elohim said, "Let Us make man in Our image, according to Our likeness;
and let them rule over the fish of the sea and over the birds of the sky and over the cattle
and over all the earth, and over every creeping thing that creeps on the earth."

כִּזְוַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר
וּנְקֵבָה בָּרָא אֹתָם:

27. wayibra' 'Elohim 'eth-ha'adam b'tsal'mo b'tselem 'Elohim bara' 'otho
zakar un'qebah bara' 'otham.

Gen1:27 Elohim created man in His own image, in the image of Elohim He created him;
male and female He created them.

כַּחַוַיְבָרֵךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ
וּכְבַּשְׁתָּהּ וַרְדּוּ בְּדִגַּת הַיָּם וּבַעֲוֹף הַשָּׁמַיִם וּבְכָל־חַיַּה הָרֹמֶשֶׂת עַל־הָאָרֶץ:

28. way'barek 'otham 'Elohim wayo'mer lahem 'Elohim p'ru ur'bu
umil'u 'eth-ha'arets w'kib'shuha ur'du bid'gath hayam ub`oph hashamayim
ub'kal-chayah haromeseth `al-ha'arets.

Gen1:28 Elohim blessed them; and Elohim said to them, "Be fruitful and multiply,
and fill the earth, and subdue it; and rule over the fish of the sea
and over the birds of the sky and over every living thing that moves on the earth."

כִּטְוַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב זֶרַע זָרַע אֲשֶׁר
עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִי־עֵץ זֶרַע זָרַע
לָכֶם וַיְחַיָּה לְאֹכְלָהּ:

29. wayo'mer 'Elohim hineh nathati lakem 'eth-kal-`eseb zore`a zera`'asher
`al-p'ney kal-ha'arets w'eth-kal-ha`ets 'asher-bo ph'ri-`ets zore`a zara`
lakem yih'yeh l'ak'lah.

Gen1:29 Then Elohim said, "Behold, I have given you every plant yielding seed
that is on the surface of all the earth, and every tree which has fruit yielding seed;
it shall be for food for you";

לִּוּלְכָל-חַיַּת הָאָרֶץ וּלְכָל-עוֹף הַשָּׁמַיִם וְלִכְל רוֹמֵשׁ עַל-הָאָרֶץ
אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה אֶת-כָּל-יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי-כֵן:

30. ul'kal-chayath ha'arets ul'kal-`oph hashamayim
ul'kol romes `al-ha'arets 'asher-bo nephesh chayah
'eth-kal-yereq `eseb l'ak'lah way'hiy-ken.

Gen1:30 “and to every beast of the earth and to every bird of the sky
and to every thing that moves on the earth which has living soul,
every green plant is for food”; and it was so.

וַיַּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד
וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשִּׁשִּׁי: פ

31. wayar' 'Elohim 'eth-kal-'asher `asah w'hineh-tob m'od
way'hiy-`ereb way'hiy-boqer yom hashishi.

Gen1:31 Elohim saw all that He had made, and behold, it was very good.
And there was evening and there was morning, the sixth day.

References in New Testament in Aramaic where the Name of the Creator is written down ALLAHA :

† **Matti** — 3:9, 6:30, 15:4, 19:17, 19:26, 22:31, 27:43 † **Marqus** — 2:7, 10:18, 10:27, 10:27, 10:6, 12:26, 12:27, 13:19 † **Luqa** — 1:19, 1:26, 1:30, 1:32, 1:58, 1:6, 1:8, 2:52, 3:38, 3:8, 5:21, 7:16, 8:39, 12:20, 12:28, 12:6, 16:15, 16:15, 18:11, 18:13, 18:19, 18:2, 18:27, 18:4, 18:7, 20:38, 23:40, 24:19 † **Yukhanan** — 1:1, 1:13, 1:18, 1:18, 1:2, 1:6, 3:16, 3:17, 3:2, 3:34, 4:24, 5:18, 5:18, 5:44, 6:27, 6:46, 7:17, 8:29, 8:30, 8:31, 8:31, 8:36, 8:36, 9:16, 9:29, 9:33, 10:33, 10:35, 13:3, 13:3, 13:32, 13:32, 16:30, 17:3 † **Acts** — 2:17, 2:22, 2:24, 2:30, 2:32, 2:36, 2:39, 2:5, 3:13, 3:15, 3:21, 3:25, 3:26, 4:10, 4:19, 4:19, 4:24, 4:24, 5:30, 5:31, 5:32, 5:39, 5:39, 6:11, 7:17, 7:2, 7:32, 7:35, 7:37, 7:4, 7:40, 7:42, 7:45, 7:6, 7:7, 8:21, 8:22, 8:24, 9:31, 9:35, 10:2, 10:2, 10:22, 10:28, 10:31, 10:33, 10:4, 10:40, 10:41, 10:42, 11:17, 11:18, 13:16, 13:21, 13:23, 13:30, 13:33, 13:34, 13:37, 13:43, 14:11, 14:12, 14:13, 14:15, 14:27, 15:12, 15:14, 15:19, 15:4, 15:7, 16:14, 17:17, 17:24, 17:29, 17:30, 17:4, 18:21, 18:7, 19:11, 19:26, 20:21, 21:19, 22:14, 23:1, 23:3, 24:15, 24:16, 26:18, 26:20, 26:22, 26:29, 26:6, 26:8, 27:24 † **Yaqub** — 1:12, 1:13, 1:13, 1:27, 1:5, 2:19, 2:5, 2:5, 4:8 † **Keepa** — 1:21, 1:3, 2:13, 2:17, 2:19, 2:20, 2:4, 2:5, 3:4, 4:10, 4:11, 5:10, 5:7 † **1Yukhanan** — 2:27, 3:10, 3:20, 3:21, 3:9, 3:9, 4:1, 4:11, 4:12, 4:15, 4:16, 4:2, 4:3, 4:4, 4:6, 4:6, 4:7, 4:7, 4:9, 5:1, 5:10, 5:11, 5:18, 5:18, 5:19, 5:20, 5:4 † **Romans** — 1:19, 1:24, 1:26, 1:28, 1:7, 1:9, 2:11, 2:13, 2:16, 2:29, 3:25, 3:26, 3:29, 3:30, 3:4, 3:5, 3:6, 4:17, 4:2, 4:21, 4:8, 5:1, 5:10, 5:8, 8:3, 8:31, 8:33, 8:7, 9:14, 9:16, 9:22, 9:5, 10:1, 11:1, 11:2, 11:21, 11:23, 11:29, 11:32, 11:8, 12:19, 12:3, 13:1, 13:1, 14:22, 14:3, 15:13, 15:15, 15:17, 15:30, 15:33, 15:5, 16:20 † **1Corinthians** — 1:20, 1:21, 1:27, 1:3, 1:30, 1:9, 2:10, 2:12, 2:12, 2:7, 2:9, 3:17, 3:19, 3:6, 3:7, 3:9, 4:5, 4:9, 5:13, 6:13, 6:14, 6:19, 7:15, 7:17, 7:24, 7:25, 7:25, 7:7, 8:5, 8:5, 8:6, 10:13, 10:5, 11:12, 11:3, 12:18, 12:24, 12:28, 12:6, 14:25, 15:15, 15:28, 15:38 † **2Corinthians** — 1:18, 1:2, 1:21, 1:3, 1:4, 1:9, 2:17, 2:17, 3:4, 3:5, 4:2, 4:7, 5:1, 5:18, 5:19, 5:5, 7:10, 7:11, 7:12, 7:6, 8:21, 9:7, 9:8, 10:13, 11:11, 11:31, 12:19, 12:2, 12:3, 13:7 † **Galatians** — 1:20, 1:3, 2:6, 3:11, 3:17, 3:18, 3:20, 3:8, 4:4, 4:6, 4:8, 4:9, 6:7 † **Ephesians** — 1:2, 1:3, 2:10, 2:16, 2:4, 4:6, 6:23 † **Philippians** — 1:2, 1:29, 1:8, 2:13, 2:27, 2:9, 3:15, 3:9, 4:6 † **Colossians** — 1:2, 1:27, 2:23 † **1Thessalonians** — 1:3, 1:9, 2:5, 3:10, 3:11, 3:13, 4:14, 4:7, 5:23, 5:9 † **2Thessalonians** — 1:11, 1:2, 1:6, 2:11, 2:13, 2:4 † **1Timothy** — 1:17, 1:2, 2:10, 2:2, 2:3, 2:5, 5:21, 5:4, 5:5, 6:13, 6:15, 6:17, 6:3, 6:5, 6:6 † **2Timothy** — 1:2, 1:7, 2:15, 2:25, 3:12, 3:5, 4:1 † **Titus** — 1:1, 1:2, 1:4, 2:12, 2:3 † **Philemon** — 1:3 † **Hebrews** — 1:1, 1:5, 1:8, 1:9, 2:13, 2:4, 2:9, 3:12, 3:4, 4:4, 5:10, 5:4, 6:10, 6:13, 6:17, 6:18, 6:7, 8:10, 8:2, 9:20, 10:7, 10:9, 11:10, 11:16, 11:4, 11:5, 11:6, 12:10, 12:7, 13:20, 13:4

This manuscript is written by the Grace of Allah , by the hand of Abdullah , whose Pen Name is Dr AbdulJabar Al Arabi, KBISJKMANAMLE71 in the Year 1432 after Hijra ,2011 CE.

Wa ALLAH YA'LUM.

Asalam Ala Rasullallah Prophet Mohammed (SAW) Seal of the Prophethood, the Messenger of Allah and on his Progeny.

Drabduljabar10@yahoo.co.uk

Destruction of the Northern Kingdom of Israel by Assyrians in 722 BC

Let us look at the different prophecies above concerning Israel in the Hebrew Bible. The Prophet Amos says:

The Book of Amos- Hebrew Bible

{5:25} Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? {5:26} But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. {5:27} Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name [is] The God of hosts.

The above prophecy against Israel says that you Israel makes alters to Moloch (another name for Baal) and Chuin, well Moloch was the pagan god where the Israelites sacrificed their sons every year by passing them through the fire of Moloch. So the Israelites every year performed the ceremony of burning their eldest son to death at the statue of the pagan god Moloch.